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CJL Foundation changes its name

by C.C. staff

The CJL Foundation will have a new name this summer. As a result of an expanded role on the Canadian political scene in recent years, CJL will become known as Citizens for Public Justice, effective July 1.

The major reason for the name change is the fact that the name "Committee for Justice and Liberty Foundation" no longer conveys what the organization is all about.

According to Jenny Koole, chairperson of the board of the directors, the CJL has come a long way since its founding in 1963. "With barely 150 members across Canada and a staff of two persons, in 1963 it would have been ostentatious to call ourselves anything but a committee. Today, CJL has a staff of 12, and a growing, increasingly active membership that numbers more than 2,000 nation-wide. The word 'Citizens' does a much better job of conveying the people's movement we are becoming."

In its early days, the CJL devoted itself almost totally to justice and liberty issues in the field of labour relations. Workers who found their civil liberties threatened by unjust requirements to join labour unions found an eager ear within CJL.

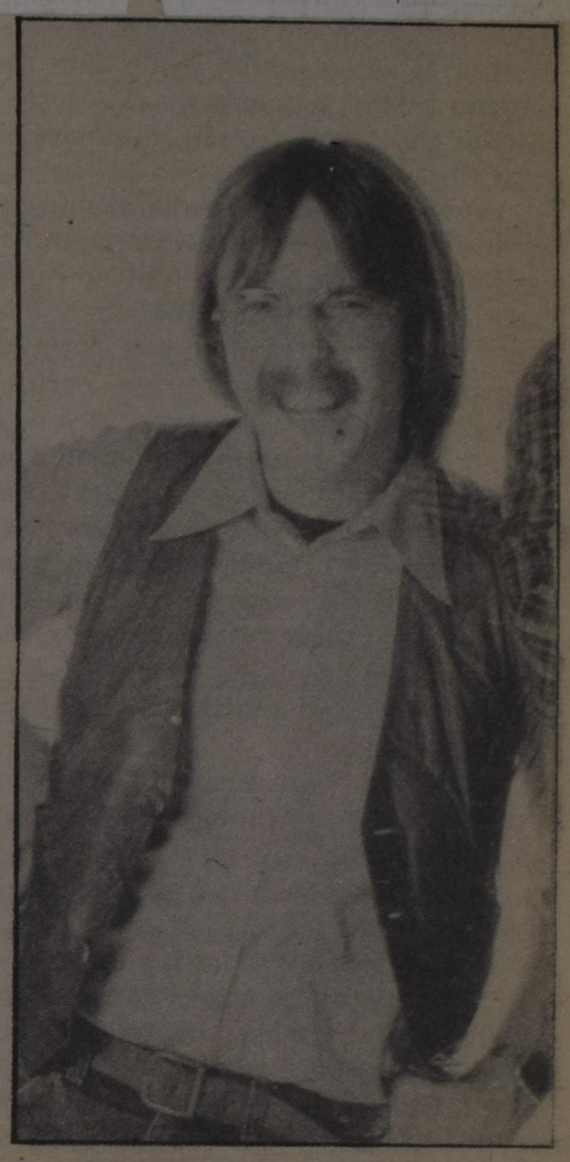
But CJL has added a long list of public policy issues during the past 20 years, issues such as native rights, energy, welfare, education, religious broadcasting, the criminal justice system.

Citizens for Public Justice, which will probably be reduced to CPJ before long, is a name which was borne out of discussions by the membership dating back to 1978.

In its formative years, the CJL membership consisted largely of those from Dutch Reformed background. Over the years that has changed somewhat so that, today, the CJL has a broad base of support from people of various denominations.

Technically, CJL is not really changing its name; it is simply adding a name so that, for a while, it will be known as "Citizens for Public Justice also known as C.J.L. Foundation".

The reason for keeping the old name tag is because of the public profile which the organization enjoys. According to chairman Koole: "One of the reasons for doing it this way is that we don't want to lose the hard-won public recognition we've built up over the years under the CJL name. This is a concern many members also expressed."



Don Francisco represents the most recent phenomenon within teenage music — Christian rock. Secularized music has been "t[illegible]formed" by altering the lyrics. Music Critic Bill Van Dyk looks at Christian rock music on Page 12. **Jean Dykstra's** "Windows" column is warmly received by hundreds of subscribers. This week she takes a sensitive look at the decisions which a widow faces in planning and preparing for the funeral. See Page 6.

Dateline:

New Christian university planned for the Netherlands

Amersfoort, The Netherlands — Under the chairmanship of Willem Glashouwer, plans are crystalizing for a new International Christian University (ICU) in The Netherlands. An independent steering committee, directed by Glashouwer, is seriously thinking about opening in 1983.

In an interview in *Nederlands Dagblad*, Glashouwer states that the key motivation is the humanistic-materialistic spirit of the present universities. Under the guise of being scientifically neutral, the academic world poisons the whole of society with this ideology. Abraham Kuyper's instinct in starting the Free University was good, yet Kuyper was too much a cultural optimist. Though the Free University still has professors who are positively Christian in their scientific work, the school, in the judgment of Glashouwer, can no more be called a Christian university.

The steering committee for the new university envisions starting with three departments: religion and theology, philosophy, and the humanities. Instruction will be given both in a class setting and by correspondence. The correspondence lessons, which will be multimedial, will be in English. Contacts have been made with people in England, Germany and France. A visit to the USA is envisioned and possibly to South Africa. Members on the steering committee include people from the Evangelische Omroep (Evangelical Broadcast) and the Evangelische Hogeschool (Evangelical Tertiary School).

No conflict between evangelicals and ecumenicals

Java — In many churches ecumenists and evangelicals pull in opposite directions. This type of polarization, according to Dr. Sutarno, Rector of the Christian University in Salatiga, "Satya Wacana," is unknown in the churches in Central Java. The churches there, says he, practice a harmony model. Dr. Sutarno is a member of the Central Committee of the World Council of Churches and also of the Indonesian Council of Churches. His denomination, the Javanese Christian Church (GKJ), also sends students to Grand Rapids (USA) and Geelong (Australia) to study at seminaries that are affiliated with churches that do not hold membership in the WCC.

In the GKJ, according to Dr. Sutarno, ecumenism and evangelicalism are complementary. The Javanese Churches emphasize evangelism and the personal bond with Christ. At the same time they are aware of their societal task, as this was expressed in the Melbourne Conference in 1980. The Javanese Christian feels at home with this harmony model and knows that both emphases are needed in today's world. Dr. Sutarno disagreed with Dr. Alan Boesak's statement in Melbourne that the Gospel is good news for the poor and bad news for the rich. Such a thesis leads in his opinion to a class struggle. The Gospel is critical of all ideologies and does not choose for a particular class.

Oppression and revival in Czechoslovakia

Czechoslovakia — Christianity in Czechoslovakia is 75 - 80% Roman Catholic. The communist seizure of power in 1948 signalled the beginning of a severe repression of the church. The so-called "Prague spring" of 1968 when more moderate elements gained control briefly, promised better days for the church. This hope was dashed when Soviet tanks rumbled into the country and party chief Alexander Dubcek, the leader of the liberalization program, was removed from his post. The systematic repression of the church continued as before.

Recently there has been an intensification of the government's crackdown on religious activities. Despite the Czech Constitution's guarantee of freedom of religion, the Czechoslovakian Security Service, STB, takes an extremely hard line on religion. Most of the signers of "Charter 77," a "bill of rights" presented to the communist government and signed by numerous pastors, are either in prison or in exile.

Several Christians have died in mysterious "accidents." Prison terms of many years are imposed upon those found guilty of "misuse of the religious function" (examples: private prayer meetings and discussion of religious beliefs in the streets, "obstruction of state supervision of the church" and "illegal trading," e.g., Bible distribution).

Yet the Christian faith has again proved to be irrepressible. A back-to-church trend in Czechoslovakia has been admitted even by Dr. Karl Hruza, head of the government Secretariat for Religious Affairs. An ecumenical Bible translation last year, the first Czech translation in 300 years, promptly became a best seller.

Thousands have disassociated themselves from the state church and sought spiritual refuge in secret groups, popularly called "the catacomb church." This church may have as many as 500 secretly consecrated priests and also a number of bishops. Baptisms, funeral services and other religious gatherings take place in private homes. So far the government's attempt to politicize the church has completely failed.

White South African theologian joins black church

Johannesburg — Dr. Nico Smith, Professor of Missions at the University of Stellenbosch, has withdrawn as a minister in the (white) Dutch Reformed Church. He has often accused his former church of supporting the pro-apartheid South African government. He has joined the Indian Reformed Church in Africa, a daughter church of the Dutch Reformed Church. Eventually Dr. Smith will work as a minister in the Mamelodi congregation. He recently co-edited a book *Stormkompas* which is highly critical of the white church.

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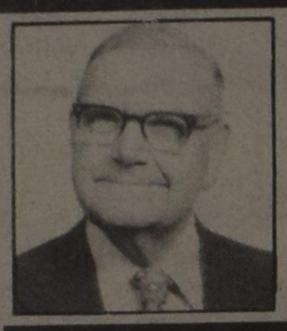
Reformed Perspective as insert again

The newly created monthly magazine *Reformed Perspective* is found as an insert in this week's issue of *Calvinist Contact*. This magazine is created by a group from within the Canadian Reformed Church and is inserted in *Calvinist Contact* by special arrangement.

You as a subscriber of *Calvinist Contact* have no obligation towards this magazine. The "Subscription Policy" as found on page 3 of the magazine only applies to those who wish to subscribe to the paper.

Viewpoint

Mass media: television



Henry Van Andel

Editorial

There is a lot of literature on the influence of television in our modern age. I run the risk that my remarks in this article do not open new aspects. Yet, in a series which deals with the media I cannot ignore the TV screen which has found a place in almost all our Christian homes.

When I think of the seductive power of the television I am always reminded of the German legend of the Pied Piper of Hamelin. You know the story. The German city of Hamelin was plagued by countless numbers of rats. Fortunately a musician visited the city who could play his flute in such a moving way that all the rats followed him to the river where they drowned. However, the power of Hamelin forgot to give the musician a reward and therefore he took revenge. This time by his piping he lured all the children out of the city to a mountain where they disappeared.

Television has such a seductive power that many children are totally absorbed by it.

The Bureau of Broadcast Measurement tells us that 88 per cent of our children watch TV at least once a day. Children under the age of 11 watch an average of 25 hours a week. And teenagers who graduate from high school have spent an average of 17,000 hours watching TV compared with 11,000 hours in the classroom.

This tremendous influence which the TV has can have ruinous consequences. I say "can." It is not necessarily that way. It all depends on whether or not parents are able to control the use of television in their family.

But then they must be fully aware of the dangers which the TV creates in our homes. Let me mention some.

TV can become such a dominating factor in our homes that it disturbs family life, spoils a sound relationship between parents and children and hampers a normal development of the children themselves. We live in an age in which family life is disrupted by many damaging factors. The TV is one of them.

It is very easy for parents to give their children much opportunity to watch TV, because then the children are not bothersome anymore. This gives parents a quiet hour. Father can read the paper undisturbed and mother can spend her leisure time without being interrupted. At the same time the communication between parents and children is weakened. There is less opportunity for talk.

Family games, which are always a very binding factor, do not take place anymore. It is the task of parents to be on such terms with their children that an intimate relationship develops and family togetherness remains a highlight, not only when they are young, but also when they grow older. For all these things television is a poor substitute. Even worse, it can be a killing factor.

Moreover, by a regular watching of TV, our children are kept from reading books. I will not say that the TV does not offer instructive programs. Some of them are very instructive and beneficial for our young folks. The problem, however, is that adults as well as children can become so absorbed by the tube that they miss the strength to turn it off and continue to watch poor quality shows.

Content

This takes us to the content of TV programs. First, there is the news. Today it is not an uplifting thing to watch the news. Most of the news in our chaotic world is sad and therefore depressing. Watching the news on TV is different from reading the news in the paper.

The degree of sensationalism is almost doubled. In many cases this emphasizes that we live in a normless world. We often watch one long record of demonstrations because of discontentedness, rebellion and criticism. The way in which it is presented gives the impression of a defence. This is very harmful for the moulding of the opinion of adults and children. It even can have ruinous effects.

This is also the case with shows. I think of the so-called gambling shows such as "Let's make a deal" or "Joker's Wild". They exclusively represent a materialistic outlook on life. And what about other show series in which violence and gory scenes are predominant with a lot of swearing. It is generally admitted that children who regularly watch these programs receive an urge to imitate them. The result is that also in their behaviour the norms are reversed.

This makes me think of what the Bible says about the development of moral behaviour during the time approaching the return of Christ. Our Lord Jesus speaks of lawlessness in his sermon on the last days (Matt. 24). Lawlessness means a lowering of norms, so that sin is not marked as sin anymore, but defended as good.

I also think of a word of Paul in 2 Thessalonians 2:11 where he says that God will send a great delusion upon the world, so that people will believe that which is false. What is wrong will be called right and what is right will be called wrong. Today we can see this happen in the world and this is clearly presented on the TV screen. This is what many people watch day by day. No wonder that so many of them, often also Christians, have distorted views.

I do not deny the positive side of TV. It can be a worthwhile medium. It is also used for the spreading of the gospel and for a sound education of adults and children. As far as that is concerned we can select programs.

However, because many of the programs have a harmful character we compared the TV with the Pied Piper of Hamelin. If used for the gospel and for good educational purposes it may take the "rats" out of our lives, but if used for all the trash which usually is shown it will lure adults and children into dead-end canyons.

Therefore, parents, use your television set in your Christian home in a controlled way. Uncontrolled it may become a source of evil.

Psychic surgery in the Philippines — truth or fakery #1

This short, five-week series of articles, focuses on psychic healing as reported in the Philippines. As a result of intensive research and first-hand knowledge, Rev. Tangelder examines this latest phenomenon which has also involved many of our readers. Rev. Tangelder served as missionary-lecturer in the Philippines for two years until 1979. He exposes psychic healing for what it really is.

Johan Tangelder

Religion

Psychic surgery is found in parts of Africa, South America and Indonesia, but only in the Philippines is it practised in such a massive scale that it is attracting foreigners. Many thousands of sick seemed to have made the trip, driven by the desperate hope that by some magic or miracle performed by the Filipino "healer" the cause of their disease can be removed.

Even some *Calvinist Contact* readers have gone to seek relief from their illnesses through psychic surgery. What is this psychic surgery? Jaime Licauco, a Filipino authority on the subject of psychic healing, describes it as "a special process of healing performed by a spiritist group popularly known as faith healers. The process usually involves painless, barehanded intervention into the human body, the removal of diseased tissues or tumors or growths and the closing of the incision leaving hardly any trace of the operation."

Why are the sick from the secular and demythologized West so attracted to Southeast Asia for healing? I believe that one of the reasons is the spiritual and mysterious nature of such alleged healings.

How genuine is psychic surgery? There is ample evidence that this type of "healing" is dangerous. The promoters of psychic surgery prey upon and exploit the frustrations, the hopes, and the longings of the seriously ill.

In a 1974 lawsuit, the Federal Trade Commission in Seattle, Washington, challenged the advertising ethics and practices of a number of U.S. travel agencies promoting "psychic surgery." The court prohibited four travel agencies and seven individuals from promoting and selling trips to the Philippines for "pyschic surgery." It was found to be pure "fakery" and "a fraud accomplished by the deception and trickery of the 'psychic surgeons.'" The respondent travel agencies were also required to send a warning to all people who had purchased trips from them for "psychic surgery."

Will the demonstrated evidence convince anyone who is desperate enough to seek relief from suffering at all cost? I have to agree with the U.S. Federal Trade Commission's opinion: "Because we are dealing here with desperate consumers with terminal illnesses who want to believe that 'psychic surgery' will cure them, no amount of disclosure will suffice to drive home to all the point that 'psychic surgery' is nothing but a total hoax." Why then this article? Because the Word of God teaches that we must not cease to warn against false teachings and false prophets. (cf. Matt. 24:24; Acts 20: 28 ff.).

The most famous of the psychic surgeons is Rev. Antonio C. Agpaoa of the Philippine Spiritual Church of Science and Revelation, Inc., Baguio City, a beautiful tourist city 200 miles north of Manila.

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Letters

The authority and certainty of Scriptures

Dear Sir:
Please allow me to respond to the letter of Rev. Peter Mantel in Calvinist Contact of Feb. 19 under the heading "Reaction to heavenly mother letter has been sarcastic and unpastoral."

Rev. Mantel starts his letter by saying that a statement like that (From now on she will pray to her mother in heaven) sounds extreme and strange to ears which have heard from the time of their youth on that familiar Biblical phrase: "Our Father who art in Heaven".

He goes on to make a comparison and says: "But then Gallileo also made some extreme and strange statements against the theological thinking of his time by stating that the earth was not the centre of the universe." And then he makes the statement: "It seems to me that "truth", at least in some areas, has somewhat of a developing nature about itself, rather than being absolute, forever and ever."

Does Rev. Mantel not know that what he calls a Biblical phrase is the word of Jesus Himself when He instructs His disciples in Luke 11:2 and says: "When ye pray, say: Our Father which art in Heaven." With this comparison and statement, Rev. Mantel does implicate that it is possible that our Lord did not know the truth at that time in history and that His words are not so absolute, forever and ever.

Rev. Mantel continues to talk about theological guns thundering away at a rather frail and troubled woman. I do not know what Rev. Mantel means with theological guns. I do know that we call ourselves reformed (don't we and aren't we?) and that this means that we want to proclaim the truth of God's Word over and against the untruth of this world and Satan.

That Word of God says of itself that it is as a hammer which breaks the rock in pieces or as a sharp, two-edged sword. It does not thunder away from a distance and maybe misses but it confronts us point blank. It breaks down whatever is of ourselves and not according to the will of God. But then if the Holy Ghost applies it to our hearts it also heals like nothing else can do.

Is that not what Rev. Mantel should have done, point to that Word of God? Is that not the beautiful task of a minister of the Word to proclaim that message of salvation and a peace which goes above all understanding in name of his sender?

Rev. Mantel goes on to ask how Jesus would have responded to the statement made by Mrs. Van Bruinessen and says: "Of course we don't know." Rev. Mantel can find a reply to his question in Article 7 of our Belgic Confession which says: "We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein. For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for anyone, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures: nay though it were an angel from heaven as the apostle Paul says. For since it is forbidden to add or take away anything from the Word of God, it does thereby evidently appear that the doctrine thereof is most perfect and complete in all respects."

If we believe that God's Word is most perfect and complete in all respects there is no need for such questions and statements.

I'd like to end this letter with a poem and hope Rev. Mantel and Mrs. van Bruinessen may read their Bibles with a prayerful heart like the poem expresses. It is in Dutch and was inserted in our Bibles which we got from Sunday School. I hope someone who is able to translate it will do so and that it may find a place in many homes.

Bij't openslaan van het boek der boeken,
Gedenk, o kindren, dag aan dag
dat wie dit boek wil onderzoeken
geen eigen licht vertrouwen mag.
Geen mensenwijsheid zou hier baten,
geen vlijtige arbeid hier volstaan.
Al eigenwijsheid dient verlaten
en ander licht moet opengaan.
Voordat g'u dan begeeft tot lezen,
val kindren, val uw God ten voet.
En dat een heilig heilzaam vrezen
zich meester maakt van uw gemoed.
Vraag eer bij verder gaat een zegen
Vraag ogen, oren en een hart
En Jezus zelve koom u tegen
In dit Zijn woord, in vreugd en smart.

C. Blockland,
Brockville, Ont.

Teacher quality goes beyond age and upbringing

Dear Sir:
While I appreciate the intent of Mrs. Cook's appeal to experienced teachers to share their talents with small, struggling school communities (Feb. 19, C.C.), I take exception to the subtle implication that teachers with experience and a traditional Reformed background are 'quality' teachers. It would seem that the small rural schools are stuck with the dregs — first year recruits and those schooled in other denominational perspectives.

I would like to challenge both assumptions.

Among our 20-year veterans we are apt to find many who are bored, inflexible and disinterested both in the subjects they teach and the children they are to nurture. An unsuspecting education committee who hires such a 'mature' staff member may well find itself battling lethargy, lack of zeal and narrowness of vision. Give me inexperience and youth any day!

As Mrs. Cook suggests, it is wise to "match a specific person with a definite set of school needs", but let us not assume that these needs can be met by placing a veteran behind every principal's desk and in front of every classroom. Education committees need great discernment in weeding out the veterans who have remained because they love our children and feel called to the profession from those who remain for reasons of security or stagnation.

Teachers who do not understand or practise the Reformed approach to education can be a nuisance. I know because I was one. Hiring these people can be draining and frustrating for administrators who must provide on-the-job training. An entire staff of 'unenlightened' teachers would create mayhem.

But it is also true that teachers who embrace a Reformed view later in life often do so with a greater zeal and excitement than do those who absorbed it through their mother's milk. Education committees who refuse to consider teachers without a diploma from Dordt or Calvin often turn away a potential gem. It is often this biased attitude that discourages the larger Christian community from participating in the Christian school movement.

Hiring time is an exhausting and exacting time for those who have to make the decisions. But let's broaden our perspective a little and look for teacher quality that transcends age and rigid denominational lines.

Barbara Hudspith,
Hamilton, Ont.

The kingdom and the alms of the church

Dear Sir:
One of my former ministers of the Word and Sacraments, Rev. Lambertus Mulder, in his Pastoral Letter (C.C. Feb. 12), draws a sharp line of demarcation between the church and the kingdom. He points to the fuzzy thinking of the equality of church and kingdom as the cause for the blurring of the boundary lines.

Although I fully subscribe to the saying that there are many more kingdom workers than there are ministers of the Word and Sacraments, I, at the same time, fully agree with Rev. Mulder when he says that there are ministers and there are kingdom workers. The one does not contradict the other. I also concur with his opinion that the church is more than a mere link in the kingdom chain.

The same cause for the blurring of the boundary line is, in my opinion, also the cause of another, rather subtle change, which has crept into the church during the past decades. The change I am referring to relates to the causes for which we collect in our worship services. In other words, I have in mind the alms of the church.

Four and more decades ago almost all church collections were designated for the poor and benevolent-related and for church and church-related causes. At present, numerous collections are designated for causes not belonging to these categories, unless the demarcation line here is erased as well.

As of late, numerous organizations, all with commendable objectives, vie for the financial support within the Reformed constituency. So far so good. When they fail, however, to generate sufficient support to meet their budget objectives, the first consideration seems to be to request Classis or Classes for support of the churches by means of collections. The general rule is that these requests are being granted.

It is this change, which has become common practice, that I call into question.

I cannot come to any other conclusion than that many of these non-ecclesiastical organizations, having failed themselves to generate adequate support among their constituents, are just too eager to request the church to be their collection agency. To put the matter into an even sharper perspective, one might ask the question: don't these organizations use the church as an ecclesiastical last resort in obtaining the dollars from the pockets of those who refused to support the cause voluntarily? I know that the collection plate can be passed on when the cause does not find favour. This, however, seems to most a too radical demonstration of non-support.

Let us go back to collecting the alms of God's people gathered for worship for the poor and for the church. Including organizations which fail to fend for themselves in the category of the poor, seems wrong to me. We do believe in sphere sovereignty, don't we? I believe most of us do, at least until we run short of funds. When that happens even the demarcation lines of the spheres become rather blurred.

William De Boer,
Edmonton, Alberta

"Heavenly mother" – another reaction

Dear Sir:
We have already had many reactions to Mrs. van Bruinessen's letter, some compassionate and one pastoral. All these, including Truus' letter, seem to me to fail to penetrate to the heart of the matter.

Certainly Truus needs compassion, needs straightening out. Who of us does not? Our Saviour addressed God as "Father", the father, in that society, being the dominant intimate person. He also compared God with a judge, with a landlord, with a master, etc. Therefore, male? I believe not. Therefore, compassionate and authorative!

Christ, Himself, taught us that in heaven we will not be male and female, but like the angels, i.e. a-sexual. Jesus called God a Spirit. Perhaps it would be properly reverend to address God as "Our Great Eternal Being, absolutely authorative, more than our fathers, Who has more compassion for us than our mothers, hallowed by Thy Name."

This matter reminds me of an address which I heard from a retired missionary many years ago. He had been working on a Bible translation into an Indonesian language. The society there was a matriarchate. Should he translate "God the Father" as "God the great grandmother", the person with the greatest authority, or as "God the oldest uncle", the senior male in the communal home, or as "God the father", an insignificant male who drops in once in a while to visit mother, and for the rest lives in his own mother's home and has no role in the child's life or home? How must this brother have prayed for the Spirit's guidance!

Sisters and brothers, we have been created to serve God the supreme Being, who in His Divine pleasure chose to create us male and female, both after His own image. Let's get on with the job: let's serve God, Who is a Spirit.

C.G. Benckhuysen,
Orleans, Ont.

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Church Page

Suicide and our communal responsibility

During the years of serving the Lord in my particular position, I have conducted a few funerals of persons who had taken their own life. I knew some of these church members quite well. They were in a state of great emotional disturbance. They lived in the dark night of the soul.

There are times in the life of each of us when we do not seem to reach out to one another anymore. We are alone in the wilderness of life. The Psalmists refer to the problem. One of them says: "Turn to me, and be gracious to me; for I am lonely and afflicted." Another one says: "My soul refuses to be comforted." All this is expressed in a word that we often hear in our day, the word alienation. It means — in the language of those who do not know God — that man is without hope and light in this world, that he is completely alone in all the despair and darkness of his life.

We see evidence of this despair all around us. Men and women become alienated from one another in the bond of marriage. The same holds for many parents and children. Think also of all those people who are alienated from the church and the Lord. This view is expressed either directly or indirectly in the teachings of influential leaders and writers. One of such men is Jean-Paul Sartre who died about a year ago. In one of his books he wrote that "Man is nothing else but what he makes of himself." Sartre taught that man is his own creator, his own lawgiver, the only master of his soul and life. Man is responsible to no one but himself. This, too, Sartre claimed, gives man the right to do with his life as he pleases.

Diametrically opposed to his view is the biblical view. We are, the Bible says, God's image bearers. As life in its totality is very precious in God's eyes, so too it must be in ours. That means that it is completely contrary to God's Word to take life — any life — into our own hands.

But we must be careful how to understand the whole matter. In a funeral message I once expressed it in this way: "Our salvation does not ultimately depend upon anything within us; it wholly and completely depends upon our Redeemer. Thank God for this."

Far from justifying the act of suicide I do know that there are many things we do not understand in the depth and mystery of the human personality. Many factors go into the making of any one individual. That is why we should be very careful and sensitive in our judgements and not make off-the-cuff remarks. I have heard people make that so and so went straight to hell. One thing is very clear: in Christ we have to care more and more for one another and the world around us. People will have the courage to go on if they find in us the reservoir of Christ-like love that is ours through the Holy Spirit.

Our measuring rods are often so unworthy of the basic requirements of man. They do not encourage "the human dignity" of which the Psalmist speaks (In Psalm 8. Let us, in this world filled with loneliness and misunderstanding, help one another with the gospel of Christ, that we do not need to fear this testing time. We must go together to him who gives the power which is adequate for all our needs. The blessed people are they who, with uplifted head, can say with Paul: "This one thing I do."

In the compassion of the Lord no one of us stands alone. Some among us, however, do stand alone. If we who claim to have the life of Christ flock around the lonely and needy, they too, can be helped and renewed. That is why the master went out of his way to seek and save the lost. He said that there was more joy in heaven when the prodigal returned to the fold than over the ninety and nine who were safe and sound.

Many cries go up in the night. Do you hear them?

Rev. J. S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Considered Moving to Renfrew?

The Hebron Christian Reformed Church of Renfrew is inviting you to consider the possibilities this beautiful area has to offer.
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For more information contact:

J. Hultink,
45 Graham Ave., Renfrew, Ontario K7V 2M1
Phone: (613) 432-4529

Don't know what to do with loose change?

Next week, The King's Guild, an auxiliary group for the King's College, will be distributing containers labelled either with "Sunshine" or "Shadow". If your container is labelled "Sunshine", you insert a dime each day that is sunny out-doors. If your container is labelled "Shadow", you insert a dime for each cloudy day. In the spring, the Guild will collect the containers and give the proceeds to The King's College. This is a project in which the whole family can together learn the joy of giving.

West End Chr. Ref. Church,
Edmonton, AB

Over 60 years of age? Then you're invited!

The Busy Bees, Calvinettes and Cadets and their counselors cordially invite all those over 60 years of age to a party. We do hope you will attend as we have planned this especially for you! Contact Jane Roubos at 354-4895 if you need a ride or have questions. Let us entertain you — hope to see you!!

First Ref. Church,
Chatham, ON

Alberta Canadian Reformed Churches held evening Classis meetings

The meeting of the Classis of the Canadian Reformed Churches in Alberta and Manitoba (the word Classis means fleet, so the delegates of the churchships belonging to this fleet meet together at appointed times) was extended over two weeks, for a total of four evenings and four days. Most of the time was spent in closed sessions, where five appeals and a request were dealt with from members of the Immanuel Can. Ref. Church of Edmonton.

Can. Ref. Church,
Calgary, AB

Edmonton's west determining role of youth co-ordinator

In view of the unique nature of the office held by our Youth Co-ordinator, in which he functions as a servant of the Word primarily to our youth, Council has decided to approach Classis for advice as to what shape that office might take. Article 53 of the Church Order states that "Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry."

In 1973 Synod adopted various statements from which one should conclude that anyone appointed to bring the Word would also be permitted to pronounce the invocation or blessing and to administer the sacraments. Even though Classis may give approval to involve the Youth Coordinator in all aspects of the "official acts of ministry" it remains the prerogative of Consistory to determine the particular activities that will be implemented.

West End Chr. Ref. Church,
Edmonton, ON

Press Parade

Hebron in Renfrew seeks more members

In view of the industrial expansion taking place within our local community, it has been suggested to advertise this matter through such papers as *Calvinist Contact* with the object to promote church growth. Elder Oegema will pursue this matter further, and report back to consistory.

Hebron Chr. Ref. Church,
Renfrew, ON

Memory work for grown-ups

Have you seen the poster announcing Memory Dynamics in the entrance? It's a seminar for Christians who are serious about memorizing the word of God. The Bible is our most important tool for evangelism and personal spiritual growth; yet we do not know it as we should. This seminar provides an interesting and easy method to recall verse, passages and even entire books of the Bible. By the end of the seminar you will know the events of the book of Exodus, where to find them, an overview of the book of John, and much more. A copy of Mr. Best's book *Memory Made Easy* is included in the course.

First Chr. Ref. Church,
Victoria, BC

Edmonton church grateful for Brandon SWIM team

"Dear Brothers and Sisters in Christ Jesus in Brandon:

"We at Emmanuel Community Reformed Church in Edmonton give thanks for the gift of Charlene Douma, Diane Plantinga, Alice Vreeman, Janet Werselius and Calvin Huizenga who faithfully ministered among us last summer as part of SWIM. Not only did the congregation of God's people benefit from their ministry, and the kingdom of God grow and prosper, but I personally appreciated their gifts and the special way in which the beauty of Jesus was seen in each one of them.

"While they were in a strange city, an unfamiliar congregation that had no previous experience with a SWIM team, and with a pastor who was overburdened, they showed themselves to be energetic and faithful ministers, understanding, accepting, encouraging and open, often to some painful personal spiritual growth.

"I shall never forget them. The parting was difficult but we have the certain knowledge that we will be together eternally with our Lord. What joy that assurance brings.

"We give thanks not for them alone, but for their families who raised and nurtured them in the love of Jesus and for you, the congregation of God's people who have supported and encouraged them as they grew in faith.

"May our Lord bless you richly, cause you to be filled with his Holy Spirit and continue to bring forth much fruit from your labour, all to the glory of his name.

With joyful praise to God,
Pastor Ron,
First Chr. Ref. Church,
Brandon, MB

A Christian senior citizens home for Lacombe

The Christian Senior Citizens Homes Committee reports the following progress towards establishing a Christian Senior Citizens Home. The society has finally been registered with the provincial government and has received its official documents of incorporation. The society has made formal application to provincial government for assistance to build a 30/40 self contained (suites) unit building. The society has requested the Town of Lacombe to reserve four (4) acres of land for the housing project. Other options are being considered and investigated.

Bethel Chr. Ref. Church,
Lacombe, AB

Another Canadian at the Pentagon?

One of the most senior positions at the denominational offices of the Christian Reformed Church in Grand Rapids may very well be occupied by a Canadian.

Rev. William Brink retires as stated clerk at the end of 1982.

Synod will vote in June for a man to replace him. The Synodical Interim Committee will present the names of Rev. Peter Borgdorff, field secretary of Home Missions, and Rev. Leonard Hofman of Holland, Michigan. One of them will be chosen to fill the spot.

Rev. Borgdorff served as regional home missionary for Canada from 1972 until his appointment as field secretary in 1975.

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Vanguard ends its 22-year history

Aileen Van Ginkel
Toronto

After having been in circulation for twenty-two years, the folding of *Vanguard* came as something of a surprise. More than most magazines perhaps, *Vanguard* has weathered various storms and adversities with the ability to adapt where change was needed. Bert Witvoet, long involved with *Vanguard* and also its last editor, had many insights to share about the history and characteristics of the magazine.

Vanguard originated in Edmonton in 1959. At that time it was known as *Western News*, and was sponsored by Christian Labour Association of Alberta. In May, 1961, it was renamed *The Christian Social Vanguard*. One of the editors during this period was Rev. Louis Tamminga.

Another change in sponsorship took place in November, 1962, when the Christian Action Foundation took over and changed the name to *The Christian Vanguard*. The word "social" was dropped presumably because the new sponsors were dealing with issues broader than those of a social nature alone. John A. Olthuis was the managing editor of the magazine, and continued to be so after he moved to Toronto in 1967 to take up the directorship of the Association for the Advancement of Christian Scholarship.

In December, 1970, the magazine's base of publication was moved to Toronto as well. Although the Christian Action Foundation still sponsored it for a time, the magazine was now published by Wedge Publishing Foundation. At this time the name was changed to *Vanguard*, and the magazine presumed a more professional look and format.

Robert Lee Carvill and Bert Witvoet were *Vanguard*'s co-editors until 1973, when, with the first issue of that year, Carvill became the sole editor. After he died of leukemia in August, 1974, Bonnie Greene became the editor of *Vanguard*. She ended her stint in that post with the September/October issue of 1977.

After a temporary halt in publication, Bert Witvoet resumed the editor's reins with the issue of June/July, 1978. When Wedge could no longer be involved financially with it, *Vanguard* operated independently until its last issue in November/December, 1981.

The great variety of subjects which *Vanguard* addressed over the years is impressive. In its Alberta days, *The Christian Vanguard* published many articles covering issues affecting its readers, most of whom came from the Dutch Calvinist community. Christian education, Christian labour and farmers' unions, the possibilities for Christian political action — these were primary topics featured in the pages of the magazine. The range of issues was broadened during the later sixties to include such things as Canadian politics, race relations, the status of women, divorce, abortion, the arts and student unrest. As the masthead described it, *The Christian Vanguard* was a "voice to inform and encourage Christian action and interest by the application of biblical principles to all spheres of life".

This vision was not lost along the way to Toronto. Indeed, *Vanguard* continued to enlarge its scope to include many issues of a global nature. The problems in Ireland, the Middle East, and South Africa, for instance, attracted *Vanguard*'s attention as did environmental crises and world hunger. Going under the subtitle of "A Christian Vision for the Seventies", *Vanguard* was also concerned with providing insight into problems closer to home, for example, the power of the media and the effects of television on children. Canadian issues such as those surrounding Canada's native peoples and multiculturalism, as well as Canadian politics, also had their share of coverage by *Vanguard*.

News stands

Bert Witvoet described the last decade of *Vanguard*'s circulation in terms of its successive editors. The new look initiated under Robert Lee Carvill's editorship indicated a high point in *Vanguard*'s vision for its own future.

The purpose behind the coloured, graphic covers, for instance, was to get *Vanguard* out on the news stands across the nation. Thousands of issues were printed, but it was soon found that *Vanguard* did not have the clout necessary for access to those news stands.

At this time the Reformational movement which infused energy into the magazine was attracting many people from non-Dutch, non-Reformed backgrounds, though the actual subscription never reached above two thousand. Witvoet described Carvill as a bold and lively editor, someone with great vision and enthusiasm. His death was a critical blow to *Vanguard* and its supporting community.

Bonnie Greene was able, however, to maintain *Vanguard*'s momentum. Her active and thorough-going research skills and her interests in environmental and food issues were reflected in the pages of *Vanguard* during this period. The fact that the magazine was printed on newsprint indicated her ecological awareness as well as the tempering of *Vanguard*'s vision to a more realistic size.

Greene resigned from her editorship in 1977 because of a struggle within Wedge between those who wanted more emphasis on the identity and safeguarding of the Reformational movement as such and those who wanted to see a greater penetration into society of that movement's vision. Greene resigned believing that the movement's influence was more important than the protection of its identity.

Relating to the influence/identity issue, Witvoet described himself as an "in-between person". He took up the difficult task of continuing the vision and enthusiasm of *Vanguard* and of maintaining its support which, during the lapse in publication, had waned. Despite the difficulties, Witvoet said, he looks back on the three years of his editorship with the satisfaction of feeling that the issues put out during that time were worthwhile ones.

Witvoet spoke candidly about why *Vanguard* was unable to continue publication. "To survive, " he said, "a magazine needs almost always to be subsidized — either by advertising or by an organization". *Vanguard* was unable, because of its small subscription base, to attract international advertisers, nor could it, as a magazine distributed throughout Canada and the US, restrict itself to local advertising. Beyond these practical problems were the ethical drawbacks: "*Vanguard* was not really interested in approaching large companies to advertise consumer items which did not further the cause of the Kingdom of God", said Witvoet.

When *Vanguard* lost Wedge as its sponsor, it was forced to depend financially on subscriptions and extra donations. The magazine was also subsidized by its staff, Mrs. Els Kuntz and Witvoet, in the sense that they did not receive full salaries. Witvoet bought a courier/mail business to allow himself to work on a half-time basis for *Vanguard*. However, the factors of inflation, the 1981 postal strike and competition from other magazines appeared to cancel out these extra efforts for *Vanguard*'s survival.

Witvoet perceived a further, more basic reason for the ending of *Vanguard:* "Through this all," he said, "I also think that we are entering a new period regarding enthusiasm for Christian action. I think this will be a difficult time; the earlier enthusiasm was easier to maintain. The support community which was always largely Christian Reformed is reaching a certain spiritual plateau. The early immigrant days have passed along with the expectations for what might be achieved by this nation. Will the younger generation maintain this vision or will it be pulled into mainstream culture? It's more difficult for them to maintain their identity as Christians who see their tasks in light of scriptural teachings and who want cultural activity to be faithful to the gospel, life to be integrated with faith".

The projected issue of January/February, 1982, which Witvoet hoped to publish but could not, would have focussed on the difficulties of the younger generation on the threshold of the computer age. The principles of efficiency and systems analysis which pervade computer technology are very dangerous to the Reformational vision that each person is uniquely created in the image of God and is called to his or her own Kingdom task in the world. Witvoet reflected on the fact that the computer issue could not be published, and concluded that it may have been best that the previous issue on the growth of the church be the last. That way *Vanguard* was able to go out on an optimistic note.

It was a similar kind of optimism which prevented Witvoet from mourning *Vanguard*'s death. He quoted a literary critic from The Netherlands, C. Rijnsdorp, whom he cited also in his last *Vanguard* editorial, to describe his thoughts on the freedom which God gives us to begin and to end things. Rijnsdorp wrote: "To liberate us as individual and as congregation, He (Christ) constantly liberates Himself from us. Seen negatively, Christ's journey through history is a continual distancing of Himself ... He leaves us so that we may follow Him. Because his voice remains audible and recognizable ... Placed in the field of tension of the Spirit, we must ask ourselves *from what* is Christ busy liberating Himself today? At which points does He leave us, to call us out of a status quo which would hinder the progress of the Kingdom of God? Because that realm moves at once within history and against history."

It was evident that Witvoet saw *Vanguard*'s ending not as a failure but as a challenge to use other ways of communicating its vision. Other channels can surely be found to continue the "application of biblical principles to all spheres of life" — one hopes that these new avenues will be as effective in doing so as *Vanguard* was able to be.

Persecution of Christians in Ethiopia

ADDIS ABABA, Ethiopia (EP) — On his return from a 24-day information visit to Ethiopia, Dr. Reinhard Muller of Hermannsburg, director of the Lutheran missionary society in Lower Saxony, reported that Christians in this East African country are persecuted even if the government avoids an outright attack on the churches.

He said that in particular the western province Wollega, where over half of the 500,000 members of the Lutheran Mekane Yesus Church live, was a target for persecution of Christians. Especially young people and full-time Christian workers were put under pressure and their freedom of movement was restricted. Pastors in the Wollega province are allowed to leave the town they live in only if they have written authorization. Church services may only be held on Sunday mornings before 10 a.m.; collections are forbidden.

Of the church buildings confiscated in the Ethiopian capital, Addis Ababa, on January 25th, Muller reported that the Baptist Church and the Mennonite Church would probably not be reopened, the aim being to destroy the youth work that was flourishing particularly in the Mennonite Church.

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The funeral

Jean Dykstra

Windows

First things first. Yes, the funeral. After being informed about my loved one's death, and the physical pain I felt as I was still coping with the first thought that our children didn't even know, I had to decide where the funeral was to be. "Do you wish the body to be taken to the nearest funeral home?" Where was that? I was in a London hospital.

I had just given permission for an autopsy. Here, too, is a decision that is very important. My first thought was "no." Then again I realized how puzzling this sudden death was to the doctors. I read the consent form, and with a clear mind, which was given me when I needed it, I had the doctor change a few sentences and agreed that only examinations were to be made on two body organs.

I hope that the doctors learned something from that, which may some day save someone else's life. A month later, I was told by the chief physician that they have learned how little they really know about the human heart. So research must go on.

The funeral director is to be notified, and I decided it was to be in our "home town" we so recently had left. You are expected to be in control immediately. Later on you wonder how you ever did it. This particular director was a friend of my husband's. This also was business to be dealt with, able or not. The body was to be taken from London, Ontario, to Bowmanville, Ontario.

The next day we as a family travelled in a snow storm to Bowmanville. The body, too, and we all thought about that on this long day.

Much could and should be said about funerals, since changes can be made to make it easier on the family. We do not have to follow customs. Even a simple funeral will cost over three thousand dollars, not including extras like the headstone, which comes later. But who thinks of money at such a time?

As one widow told me, "I wish I had received donations instead of thousands worth of flowers." It would have paid for the funeral, or all the other expenses that are part of it. None of these necessary expenses are tax deductable. As for us, the funeral parlor was filled with baskets of flowers, so many, they were lined up and down the walls, into the entrance.

Flowers

I have always liked flowers very much, and have worked with them for years, but the masses of flowers that day, could not make it cheerful. And I believe in flowers for the living. We are very grateful for donations to the Ontario Heart Fund, Children's Hospital, and Gideon Bibles.

It is also a custom that the baskets of flowers that are not taken to the grave, are taken to nearby hospitals and churches, but it was a few days before Christmas, and sick people in hospitals do not like to receive funeral flowers. Even the church was being decorated with Christmas greens and candles.

It is not that I did not appreciate the good intentions of the ones that sent flowers, but I was again reminded that life is like the flower of the field that withers and dies, when before returning to Grand Bend, I had to discuss business with the funeral director. To this day masses of flowers do not bring the joy they used to! I chose a small cross of all white flowers with green leaves, for what it represented, from the children and I.

Hands

In the funeral home, so many friends came to show they cared. I shook many hands, and as I was wearing the family ring on my right hand, with a birthstone for each of our children, the often vigorous shakes would cause the stone to cut into my three fingers. By evening I could not take that ring off due to the swelling, which became worse after the funeral. It took several weeks to heal.

I am also amazed at how vividly I remember those individuals that passed by, and said something to me to comfort. During the nights that were to follow, the fitful times of sleep, I would see the seemingly endless lines of people walking by. Some didn't say anything, and that is better than saying the wrong words. For human words utterly fail. One recent widow said, "Jean, Jesus said: "I will never leave you or forsake you." She said it slowly, twice, so it would sink in.

My mind was clear, and I do remember what was said. Representatives of both local and regional council came, and since at the last election, only a year ago, when Bob was running for the position of mayor, some frightening tactics were used against him. These same people now came to apologize saying, "I knew it was damaging to him and your whole family, please forgive us." What does one say then? I knew Bob had forgiven, and learned to thank God for closing that particular door, opening another, or so it seemed!

"I'm sorry"

One fellow counsellor tried several times to get near me, but the line was so long, and he was already late for a meeting. In the evening, as we all stepped into our car, the crowds having left, he came from behind the building handing me a letter instead. Part of it said, "He was the most honest man I worked with, truly a fine Canadian. The people of this region will never know how much they have lost. Just because he had Christian principals, and dared to call injustice wrong!"

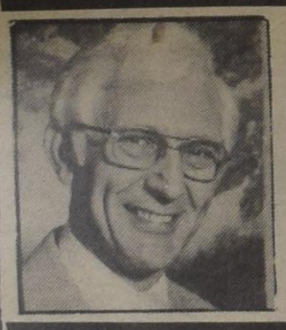
By the same token several others, members of the same church who opposed him in a way that was far from Christian, now also came to apologize, but his words became so mixed up, he felt it was better to take off, and fast, even though I assured him that I understood what he was trying to say.

It takes courage to stand there and forgive, it even takes more courage to forget what harm was done in the past. It is sad when "I'm sorry" is said when it is too late. Life is so short. So say, "I'm sorry" while you can, and experience the blessing it brings. We may not have another opportunity until we meet at the grave side.

But neither will I forget the genuine words of love spoken by those from the greatest in society to the most humble, and how they secretly hoped Bob would come back to Bowmanville some day and get back into politics. After all, he was still young!

And now the funeral is over. It has really happened. Your loved one is dead. You have already made decisions on your own, and you must make many more. The question is, how do I know I'm making the right one? "Oh, for a direct answer from Heaven. Go back to our home town or make Grand Bend our home?" Either way will prove difficult because of our financial situation. Inflation and economic depression come into the picture, and I decide for the time being to stay put, and not make a hasty decision. I see no way out. I look up, and hand it all over to our Heavenly Father. In His time He will show us what we must do, where He wants us to be.

In the meantime the process of healing must set in. We live by the day, no not quite. That is too long. As another friendly neighbour said, "Even by the yard it's hard, but by the inch it's a cinch." The road ahead is rocky and steep, but we are not travelling alone, for Jesus our Saviour will be our Pilot over life's tempestuous sea.



William R. Rang

Skylights

The glass of water

I remember vividly the first mission evening that I attended. Dad took me and I was six or seven years old. I even remember which church had sponsored the evening, for I had not seen that sanctuary before. I remember how impressed I was with the two rows of balconies and the impressive pipe organ with its decor of trumpet-blowing angels.

The missionary caught my attention immediately, for he climbed the steep steps to the pulpit with a tray in his hand. On it were two glasses, one of which was filled with water. The other was empty.

I also remember what he had to say about the glasses on the tray. Those glasses were like people, he said. The one was filled with the Holy Spirit, the other was not. Then he shook the tray. That's what life is all about, he said. You get shaken time and again. Yet when you are filled with the Holy Spirit, you stand firm. Not like the empty glass, for it fell when the tray was shaken.

When I walked home with Dad, it had become late. The city streets were almost empty. Yet I felt filled, filled with a desire. I wanted that Holy Spirit to live in me, for I wanted to be strong in my faith. I didn't want to fall ever.

Christian parents hope and pray that their children, to use an old familiar term, will give their hearts to Jesus. It is very necessary that our children do that. We must pray that they will. Parents can give their children much and can leave them much. Yet they cannot give faith. It is not an inheritance.

Our children need the Spirit, too. Therefore parents must pray for the Spirit to enter their hearts. After all, the good old form for the baptism of the children says that the Spirit will show us what we have in Christ.

What we possess in Christ is precisely what makes us strong as Christians. Like the glass filled with water.

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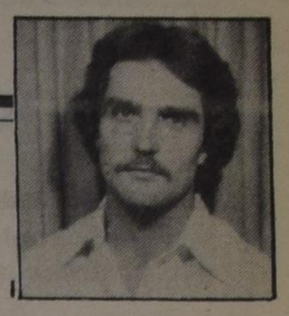

A certain old man — part 4

Ken Vandersluis

Mr. Vandersluis is a young writer living in Chatham, Ontario. This story is sparked by a recent trip to an old age home with a group of Calvinist Cadets.

Without a doubt, a visit would benefit the old man greatly, but that took time and time was not easy to come by for a boy Jonathan's age. He would most certainly have no time to play if he would drop in at the rest home. And tomorrow the snow would in all probability be melted and gone.

Someone was yelling, "Jonathan, hurry up," so he spun himself around quickly and dashed off towards a mob of his friends who were seriously building a snowman. He slowed to a walk before he reached them, and then came to a complete stop.

There was something about his decision that wasn't sitting right inside, it tasted bitterly of selfishness, and his father had taught him well about selfishness. It seemed the waiting old man had halted Jonathan in his tracks, and it seemed he had no choice in the matter; Jonathan was bound by a rope called love.

Again, he spun himself around quickly, much to the chagrin of his friends building the snowman, and now he was in a gallop toward the rest home.

His arrival did not come unnoticed, for before he even made it to the top of the steps, he hit an icy spot which sent him on his behind, down the steps, and right back where he had started from. Then to add insult to injury, an attendant told him that no one was allowed to visit on Thursday afternoons, explaining that these people needed at least one afternoon of rest, undisturbed. Jonathan began to explain the situation to the middle aged woman, and the frown on her forehead became smooth as Jonathan went on in all earnestness.

At last she smiled and told Jonathan to be as quiet as a mouse when they ventured down the hall together. When the nurse showed Jonathan into the old man's room she quickly disappeared and closed the door softly behind her.

Asleep

The old man lay fast asleep on his bed, he was making peculiar sounds with his breathing and Jonathan thought for sure he was breathing his last breath. But every time Jonathan thought it *was* his last breath, the old man would come back to life again and take in another loud mouthful.

The sleeping man winced uneasily in his bed and Jonathan was beginning to feel quite uncomfortable. Realizing he hadn't much time, but also not wanting to disturb this man who was obviously enjoying himself, (so it seemed), Jonathan sat uneasily on the same terrible chair he had picked the night before.

He looked apprehensively around the room and noticed the clock still read five minutes to six, exactly the same time he had left last night. Looking behind the desk the clock rested on, he found the plug laying neatly behind one of the legs, on the floor. Now Jonathan would have no way of knowing what time it was.

Unaccustomed to waiting, Jonathan fiddled with his mittens. A peculiar smell filled this room and Jonathan could not put his finger on it. The room itself was painfully sparse, save for a few old, old pictures here and there, and even these pictures were very boring. Now the man stirred again but not enough to wake up.

Jonathan's eyes again surveyed the room, this time an open drawer to the old man's left. Compared to the trinkets and novelties in his own drawer at home, this collection of nothings was sadly inferior. Aside from the wide range of medicines and pills, there were wrinkled up snapshots with faded faces, ancient pennies and nickels that might just interest Jonathan if he could only read what it said or their faces.

There were combs, razors, brushes, and all kinds of gadgets to make oneself presentable. Jonathan looked at the old man with a scrupulous eye and surmised that these objects did not receive much use.

The troubled look in Jonathan's eyes came from having viewed this uncomfortably bare and lifeless room, and Jonathan found himself wishing he were with his friends back at the school yard now.

He got up to leave just as the old man coughed miserably and woke himself up. He had not realized that Jonathan was watching him, and he cleared his throat so as to make Jonathan's stomach turn twice over. Depositing the poison from his throat into the garbage can, he now noticed the small feet at the edge of the bed.

Small talk

Jonathan was the first to speak: "Good afternoon sir." The man made no gesture that he had heard so Jonathan repeated, loudly, "Good afternoon sir, I have been waiting for you."

The old man looked at the boy, puzzled and asked, "Why have you been hating me? What have I done to you or anyone else?"

Jonathan embarrassed, replied, "No sir, I said I have been waiting for you."

The old man winced, "Oh, I see — but why are you yelling, I'm not deaf you know, I'm hard of hearing, but I ain't deaf." With that Jonathan apologized and they both relaxed in each other's company.

Sitting up, the old man asked, "They tell me you're twenty one, is that right boy?"

"No sir, I'm only ten years old."

"Ten years old! Why you look at least twenty."

"My dad says I'm big for my age."

"When I was your age I was helping my father cut logs down the size of this room."

"I help with firewood sometimes."

The old man leaned back on the iron headboard: "I worked hard you know, worked hard all my life; people nowadays don't know what it means to work hard to stay alive. To stay alive, that's why we had to work, boy, to stay alive." Jonathan listened patiently and carefully.

"See this here hand? Go on, look, just take a look, see that there? That's from fifty years of farming, fifty years of hard farming." The old man caught his breath and stared out far into his book.

"See that picture over there, boy? Well, that's my daddy. There's not one thing in this world that I didn't learn from that man; taught me everything I know. Taught me how to treat myself, my friends, and my family. Taught me specially how to treat my father."

He pointed an unsteady finger, "Lord knows how many times I got flogged for misbehavin'. Nowadays, though, kids can do as they please, you know there ain't too many around like you, boy."

He slowed down and pointed his finger again, "It wouldn't surprise me a bit if you were just trying to find out where I used to live so you could get what's left of my belongings." He gazed down at the floor as if ashamed at what he's just said, after a moment he viewed Jonathan, and was surprised by the boy's genuine interest.

Jonathan viewed the old man's picture with a bit of remorse and said, "My father teaches me the same things as your father, only, he doesn't flog me, I mean hard anyway."

Tears

They both sat, pensively staring at one another when suddenly the old man broke into sobs. Jonathan, being only ten years of age, couldn't understand this or even begin to know what to do about it, so he just looked out the window.

Meanwhile, between sobs the old man was trying to put together sentences and make them audible, "You see, boy, when, when you're down and out like me, they," he stumbled on, "they take what little you have, and, and all that work, all that hard work, well, it's all for nothing." The sobbing continued and the old man looked a mess to Jonathan. He was trying to console the man as best he knew how.

"My father says there's more to life than just working hard and making all that dumb old money anyway Mr. --er--." "Mr. Roche," inserted the man with a sniffle, "Andrew Roche, you may call me Andrew." He took in an unsteady breath and listened intently to what the boy had to say.

"My dad also says you can't take it with you when you die anyway."

Andrew Roche nodded agreeably, "He's right about that boy. See, that was part of my mistake, I didn't marry and now I ain't got no family to pass my farm on to." He suppressed the tears. "Now when I'm gone any old Joe can lay claim on it, don't you see?" The tears came like a steady rain now.

"You know, son, you are the only person that has ever visited me in the seven years I've been here. There ain't no one left on this earth for me, the family I do have left don't even know I exist. They probably think I'm dead, or at least hope so, so they can get hold of my farm, ha, fat chance of that happening."

He looked at the young boy expectantly, the man's eyes were swimming now after the long speech. He was thinking of those blank pages in his book, and burning with jealousy, for it seemed this boy sitting beside him had not let a page go by him, not a word unwritten or mis-spelled in *his* book.

Andrew Roche grew steadier. "Tell me more about your father, boy. Tell me what else does he tell you, and what does he teach you?"

Jonathan eagerly poured himself out to the man now and was glad Andrew Roche's mood had become somewhat more positive.

"Well, he always tells me I should love; love everyone, no matter who or when or why. And he says I'm to enjoy life and be happy wherever I am. Even if I was poor and sick, or locked up in prison."

Andrew Roche was puzzled at this and asked, "How can anyone be happy in those conditions, or how can a person like me, and in the sad shape I'm in be satisfied?"

The boy simply said, "I know it sounds hard and I never really thought about it much, I just believe what he tells me."

Continued next week...

Emphasis on missionary training at WEG Missions Commission meeting

BANGALORE, India (EP) — "We are in a new era for world mission," according to an open letter prepared by the participants at the meeting of the Missions Commission of the World Evangelical Fellowship held January 27-31 in Bangalore.

"A new phase in missionary partnership is now possible," the letter continued. The letter noted that since 1972 the missionary force from Asia, Africa, Latin America and Oceania grew 348% from 3,404 cross-cultural workers to at least 15,249 at the present time. Some 40 participants from all continents gathered for the conference, meeting around the theme "Together in Missions." Two major themes were scrutinized during the meetings: training missionaries and partnership between Western missions and non-Western missions.

Mission leaders from the "West" and those from Africa, Asia, Latin America and Oceania wrestled with the issue of training missionaries. They are committed to work together in seeking ways to cooperate in developing innovative ways of training.

There was a call for putting a strong emphasis on training in spiritual vigor and growth.

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FIRE **BONDS**

WEF appoints general secretary

BANGALORE, India — The executive council of the World Evangelical Fellowship meeting here in February appointed Dr. David M. Howard as general secretary. He took up his duties March 1, succeeding Dr. Wade T. Coggins who has served as general secretary in an interim capacity since January, 1981.

Howard comes to WEF from a background of varied leadership posts in the evangelical world. For 15 years he served with the Latin America Mission in Costa Rica and Colombia. While in Costa Rica he was professor and later director of the Latin American Biblical Seminary in San Jose. He was transferred to Colombia, South America, where he became field director and assistant general director of the mission.

Dr. Howard has served as assistant to the president of Inter-Varsity Christian Fellowship of the USA and was director of URBANA 73 and URBANA 76, student missionary conventions. He was loaned to the Lausanne Committee for World Evangelization and served as director of the Consultation on World Evangelization held in Pattaya, Thailand in 1980.

Dr. Howard has written six books: *Student Power in World Missions* (Inter-Varsity Press, 1979); *The Great Commission for Today* (Inter-Varsity Press, 1976); *Words of Fire, Rivers of Tears* (Tyndale House, 1976); *By the Power of the Holy Spirit* (Inter-Varsity Press, 1973); *How Come, God?* (A.J. Holman Company, 1972); and *The Costly Harvest* (Tyndale House, 1975, formerly titled *Hammered as Gold*). His writings also include numerous articles published in such magazines as Christianity Today, Eternity, HIS, Moody Monthly, United Evangelical Action, Evangelical Missions Quarterly, Pensamiento Cristiano and others.

"It is a great privilege to be called by WEF to serve as general secretary," says Howard. "Over the years I have come to know many of their key leaders and have been blessed personally by their warm hearts and great vision for world evangelization. Believing that the church of Jesus Christ may well be on the verge of its greatest forward movement ever, I am eager to take up my new responsibilities with WEF."

"It is with pleasure and anticipation that I welcome David Howard to WEF," Coggins said in announcing his appointment. "As I complete my interim tenure I expect to see WEF move ahead under his dedicated leadership."

David Howard is being loaned to this ministry in WEF by Inter-Varsity Christian Fellowship of the USA, the organization with which he has served for many years.

The World Evangelical Fellowship is an association of evangelicals based in 48 countries of the world, promoting cooperation among churches, denominations and agencies and assisting in areas such as national evangelistic outreaches, cross-cultural missions, Christian education, advanced theological training and accreditation.

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Sports News Network seeks to publicize Christian colleges

MONTREAT, N.C. (EP) — Christian colleges are becoming better known in the evangelical Christian community through a unique and relatively new idea called the "Christian College Sports News Network. It is the brainchild of Norman Wilhelmi, who coached and taught physical education for 19 years at The King's College in Briarcliff Manor, N.Y. and has been teaching and coaching the past six years at Montreat-Anderson College.

Inaugurated last September, the network currently includes 24 Christian radio stations around the country which are receiving sports news, features and interviews on tape each week. This service "exists solely," says Coach Wilhelmi, "to promote Christian colleges among high school students and their parents."

COMING SOON

Please write!

In April, we are planning an eight-page special insert on abortion and why Christians should be pro-life. Along with a study of abortion from several sides we hope to provide some positive suggestions for action.

Are you involved in some specific program that demonstrates support for the parent of an unborn child who is trying to decide whether or not to abort? Have you developed a service of love for the born child who is unwanted? How have you personally or as a group been active in creative ways to make this an issue?

Please take an hour tonight to write up your action (maximum: 200 words) and send it to *Calvinist Contact* before April 2. We'll print a selection of them.

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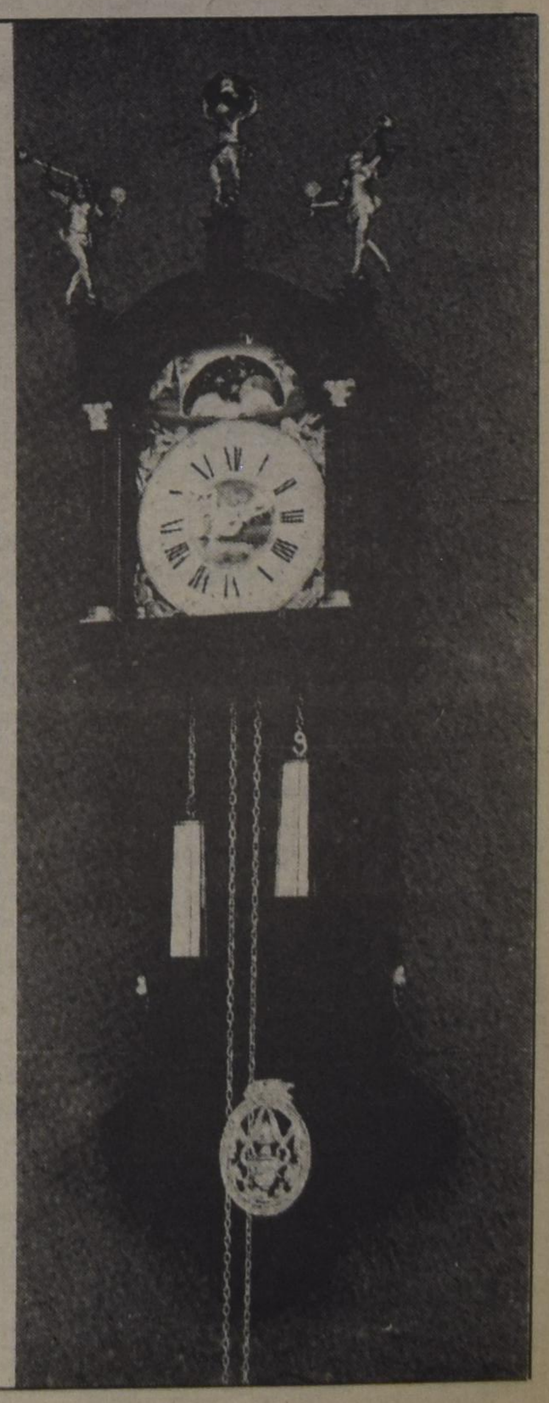

Education

Numbers indicate acceptance of Christian education concept

Harry A. de Vries
Education

Enrolment projections just issued by the Ontario Ministry of Education show that secondary school enrolment will decline by 23 per cent by 1990.

The projections, which are sent to the province's public school boards, show that the secondary school enrolment will drop from the 530,000 projected for this year to a low of 450,000 in 1990. Secondary school enrolment has dropped almost 44,000 in the past two years.

Elementary school enrolment will continue a modest decline until 1986 when it will hit a low of 1,178,000 compared with the 1,217,000 projected for this year. Between 1987 and 1990 the elementary enrolment is projected to rise by just under 14,000.

The decline in the elementary enrolment will only be felt in the public schools. The separate school system is expected to increase between now and 1990, reaching a total of 447,000 that year, an increase of 5.6 per cent over 1980.

Similar projections have not been made by the Ontario government for schools not supported by tax dollars. According to Mrs. J. St. Rose-Haynes of the Ministry of Education, resources are not available as yet for study on the "private" school projections, although the Ministry is interested in obtaining the information.

Because of current student enrolments a count is available on present and past enrolments in private schools. In 1970 there were 44,000 students in the schools not supported by the government, in 1980 74,292, and in 1981 about 78,000. This, says Mrs. St. Rose-Haynes, is a dramatic increase.

Lyle McBurney of the Ontario Alliance of Alternate and Independent Schools (OAAIS) estimates that the current enrolment is about 80,000. He can not project on future figures either but he does say that on the basis of a fairly steady annual increase of about 5 1/2%, over the past few years, it may be safe to say that the steady growth pattern will continue. But there are always unforeseen factors. Today's interest rates, for example, are already forcing some smaller schools to close their doors next year.

Adrian Guldemond of the Ontario Alliance of Christian Schools (OACS) expects enrolment to remain stable within District 10 for about the next four years with an increase thereafter in elementary schools, in view of current family growth patterns.

In Alberta general public school growth has been gradual, from 1979-80 with 416,000 students to 417,000 in 1980-81. This year's enrolment is a little over 418,000 and the projection for 1990 is 543,900, quite a variation from the trend in Ontario.

For Christian schools in District 11 CSI, (Christian Schools International), which includes Manitoba, Saskatchewan and Alberta, the future looks bright as well. Some schools are growing and are presently considering steps to establish high schools, as is the case in Lacombe. Other communities such as Brooks will be opening elementary schools this fall. Ary de Moor, Education Co-ordinator for District 11, estimates a 10 per cent increase in student enrolment next year. The current tally is 2,231.

In education, quality of instruction does not necessarily increase with the quantity of students, but for the Christian education movement it provides a glimpse of the acceptance of a concept that, until a few years ago, was not given much of a chance.

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Education

Alberta simplifies accreditation for incoming teachers

EDMONTON — Teachers who hold valid certificates from another province or territory in Canada can now use their certificates to teach in Alberta.

In making the announcement, Education Minister David King said Alberta was the first province to implement the decision on portability of teachers' certificates, reached by the Canadian Council of Ministers of Education at their meeting last January in Regina.

Candidates who wish to teach in Alberta must meet three qualifications before receiving an interim professional certificate from Alberta Education. They are: possession of a valid teaching certificate issued by a provincial or territorial government; completion of a three or four year degree awarded by an accredited university; and successful completion of one year of teacher training, or its equivalent, as certified by an accredited teacher training institution.

Possession of an interim professional certificate will allow candidates to teach Grades 1 to 12 anywhere in Alberta. Teachers who wish to apply for permanent certification should then follow the usual procedure.

Alberta has had some difficulty in finding enough qualified teachers for its schools in the past even though it pays some of the highest teaching salaries in the country. Mr. King pointed out that the move would help "foster a greater sense of national unity," but the simplication of accreditation for out-of-province teachers may simply be an attempt to get the teachers required by the Alberta schools.

Applications by all teachers moving into Alberta from other provinces or from other countries, such as the USA, will be treated on an individual basis by the Registrar of the Alberta Ministry of Education.

Young school needs financial help

It's been over four years since a group of parents in Kelowna, British Columbia began thinking of a Christian school. Kelowna and its surrounding area represents about 80,000 people.

These parents representing several denominations, wanted to start a Christian school with a Reformed perspective. The school became a reality in 1979 when it opened its door to 36 students and three teachers. To date the school population has grown to 58 students and four full-time plus one part-time teachers.

The school has enjoyed many blessings such as a unified group of teachers that has remained with the school since it started, unified parents who want a quality, Christ-centred education and a board which remains dedicated.

One other blessing that has been less apparent is the facilities. Presently the school is renting facilities from a local evangelical church, but due to growing needs, room has become a problem. Due to high land prices (minimum $70,000 per acre), high inflation and poor economics, the society has been unable to raise the necessary $250,000 to $300,000 just for the land. The school is not a recipient of government grants like many other B.C. Christian schools because it does not meet the qualifying period, nor will the present facilities meet the minimum requirements for an adequate school building.

The school society is looking for donations or loans from the broad Reformed community. Financial statements will be made available on request. Write to: John Franken, Principal, Kelowna Christian School, 2091 Springfield Road, Kelowna, B.C. V1Y 7X1

Church school curriculum popular among non-CRCs

by C.C. staff

The word is out among mainline churches in Canada that the Christian Reformed Church has excellent Sunday School material.

They aren't exactly lining up at the denominational offices in Burlington, Ontario but substantial orders do continue to flow into and out of the office to non-Christian Reformed churches.

Rudy Hulst, who co-ordinates the work for the Board of Publications (and other agencies) in Canada, says that there are presently 135 churches from 9 to 10 Canadian denominations which use the Sunday School/Catechism material.

The largest user is the Presbyterian Church in Canada. Some 54 churches purchase the material. There are 27 Reformed Churches which use the material followed closely by the Anglican Church of which 22 buy the material.

There are 10 United Churches, 10 Baptist Churches, 7 Reformed Presbyterians, 1 Roman Catholic Church and 4 "others".

This does not mean that the Christian Reformed Church curriculum material is so watered down that it can meet all of the needs of all of these denominations. Most of these denominations pick and choose from the curriculum, anything from material for 3-year-olds to those in secondary school.

Regionally, Ontario leads the pack. There are 68 non-Christian Reformed churches within the province which use the material. The other provinces stack up as follows: British Columbia 17, New Brunswick 13, Alberta 11, Quebec 9, Newfoundland 5, Nova Scotia 4, Manitoba 3, Saskatchewan and Northwest Territories each with 2 and 1 in Prince Edward Island.

There has been tremendous growth since September, 1980 when only 53 churches used the material. There are 135 today, and the numbers are increasing daily.

Most of that growth has come within the Presbyterian, Anglican and Baptist denominations and is the direct result of promotion and contact with members of these denominations.

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Presently, the school is renting facilities from a local evangelical church, but due to their growing needs and our growing needs, room has become a problem.

Are you able to help us through a donation or any other means?

God's kingdom depends on the Christian community at large. Please pray for us as we pray for the Lord to open up the way for land and facilities.

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Financial statements will be made available on request.
This B.C. school is not a recipient of government grants.

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Like Tarzan and Jane in the Philippines

Bill and Connie Versluys and their four children arrived in the Philippines in November 1981. Bill was ordained to the ministry earlier that month in his sending church, Grace Christian Reformed Church of Grand Rapids. He is now a missionary in Iloilo City, on Panay Island in the Philippines.

The Christian Reformed Church has sixteen missionary couples in the Philippines. This is a sharp increase from some years ago. The Philippines has been a very fruitful field for our missions. The spread of the gospel has borne fruits and many churches have been established. Here are some excerpts from a letter of Connie Versluys telling about their first impressions of the Philippines, a fascinating glimpse of their life and mission.

by Connie Versluys

Iloilo is a provincial city ... very picturesque ... lush green rice paddies, grass-roofed huts and coconut trees ... a combination of country and city. You see ox-drawn carts and caribou along with the jeepneys (major public mode of transportation) and other traffic.

From our house we hear goats, chickens, pigs, caribou dogs, loud music (usually American 50s rock and roll), jeepney's horns which range from a plain old honk to a nursery song to the first line of Beethoven's Fifth, vendors ringing bells and the sound of children's voices.

We live in a unique house — stucco and coconut wood on the outside, cement floors, stucco and coconut wood walls on the inside. The front porch is the loveliest part of the house ... (with) many plants stuck in rocks and orchids that we hope will bloom. We have an aviary in which we have two parakeets and two Myna birds. Lattice work made of bamboo surrounds the front which makes the house look quite unusual. Like one missionary wife said, "I expect to see Tarzan and Jane swinging in anytime." We have three bedrooms and three bathrooms which seems like a sin in a country where most people don't have any.

Our house came furnished, complete with a watch-dog and many other little creatures: ants, roaches, mosquitoes, lizards, mice and rats. After the first month I was convinced that our war is not only against principalities and powers, but also against bugs or maybe that's the way principalities and powers were showing themselves. We have claimed our territory now, so a few of the creatures have left.

Our neighbours ask many curious questions. Most people speak some English, but it is hard to understand and when they want to express themselves they speak Ilongo. That's why it's so important to learn the language to minister to the people. They are delighted when we use their language and usually giggle (a common thing for Filipinos to do whenever they're embarrassed and don't know what else to do). (Our) kids have made many friends already at school ... hide and seek is the same in any language.

One of my adventures every week is going to the market to buy fruits, vegetables, meat and fish. Fish is in great abundance and usually quite inexpensive. I can buy carrots, cabbage, green peppers, beans, onions, all quite inexpensively. We eat lots of fruit especially papaya, mango, pineapple, kabugau (something like grapefruit) and bananas. Also, part of the market experience is being approached by beggars.

When buying food in the market you bargain for the lowest price. However, once you've established relationships with certain vendors, they give you their best prices right away. This person becomes your *suki* — a very important relationship to have. If you can get past the smell at market, you've got it licked. The last time I took Erica (4 years old), she was very quietly trudging along — holding my hand with one hand and her nose with the other.

Connie Versluys snapped this informal picture of the neighbourhood children stopping by for a friendly chat at their house in Iloilo city, the Philippines.

Driving is an experience in itself. There are no speed limits (I love it), no traffic lights ... you just keep your eyes ahead of you and your wits about you. Good brakes and a loud horn are essential. You honk your horn to let the other driver know you're there and then you can do most anything.

When you take the familiar framework and routines away, you find you're very exposed ... which is good but not always easy. I again realize in a very special way that my securities are not in things, places, people or the familiar, but in God. Praise the Lord! He is so constant and covers all time and space. In a time when I have felt weak and vulnerable I again realize that the Lord is my strength and what really gives me worth is that I'm a child of the King and nobody can take that away.

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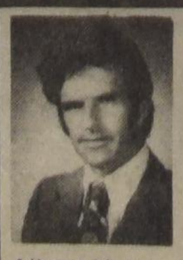

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Music

The failure of Christian rock

Bill Van Dyk
Music

There are a large number of small record companies, mostly located in the US, who turn out hundreds of albums of "Christian" rock every year. In the US there are also many Christian radio stations which play these records. In Canada you just have to go by word of mouth.

These born-again rock singers are a breed apart from your average rock star. They're even quite different from the Christian performers who record on the major "secular" labels, like Bob Dylan, Bruce Cockburn, and Van Morrison. Perhaps there's a good reason for that. Cockburn, Dylan, and Morrison can survive in the open market by virtue of their tremendous talents. I very much doubt that most of the born-again rock performers could, (unless, like Debbie Boone and B.J. Thomas, they market "secular" love songs commercially, and "sacred" songs privately, as a sort of "kingdom" work).

Hopefully, none of us continues to subscribe to any sort of "sacred-secular" dualism. Surely there is something lacking in your conviction if you have to divide up your life into the things you do in obedience to the Lord, and the things you do in the service of a different master. In this case, the second master is commercial success.

But this dualism also permeates the "sacred" recordings of these artists, and of other Christian artists who aren't succeeding on the commercial front as well as Thomas and Boone are. I regret to say that I find very little worthwhile in these recordings for the Christian listener. Christian rock is boring, superficial, derivative, and monotonous. The fact that the message of the Bible can be reduced to such mindless muzak continues to amaze me.

It's not easy to pinpoint why such a failure exists. Certainly the Bible is one of the greatest sources ever for artistic inspiration. Christianity has a vital, relevent view of reality. Why doesn't it enrich the work of these artists, as it should? Why is a message of depth and wisdom reduced to repetitious formulas and cliches?

The fact is that most of these artists identify Christianity with an *other-worldly* salvation, and nothing more. Christianity is emptied of its social message (especially its concern for justice and charity). Earthly life is a drag, to be shucked off at the moment of redemption. The music itself has one main purpose: conversion. And conversion is advertised, like McDonald's hamburgers, with flowery promises of comfort and happiness. Music becomes, in their own phrase, a "ministry", not an art form.

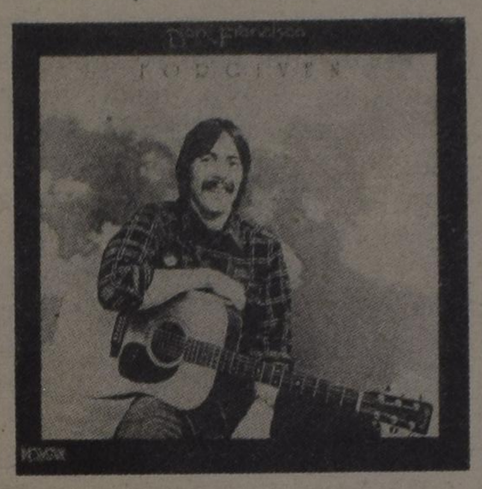
Thus the fullness of the gospel message is denied. And the act of redemption in all areas of life, in marriage, in work, in play, is denied. The responsibilities of servanthood are ignored.

And it shows in the irresponsible use of style in this genre. These songs are, by and large, composed using formulas taken, unaltered, from the typical love song. Literally the only difference is that "God" or "Jesus" is substituted for "Baby" or "darling". The epitome of this style is Debbie Boone's "You Light up my Life" which, she admitted, was intended to be taken either way. In some of these songs, the eroticism of the love lyric is barely suppressed in the transition. Is this the way to address the Lord? Furthermore, the biblical meaning of faith is emptied of responsibility and becomes like the sexual love lyric it replaces, a self-gratifying obsession.

Dishonest

And, also like the love lyrics, it becomes very boring after endless repetition of a limited number of cliches about the matter. It becomes dishonest music, because it is inspired not by real feelings and responses, but by the prevailing formulas of expression. "Jesus is everything to me" can be repeated only so many times before one loses the sense of what it means.

Nevertheless, I know that many of us do like Christian rock. If you do, I respect your concern for what you listen to. But I hope I can share with you



the hope that Christian rock will change, and grow into a more mature expression of the *whole* gospel message.

The following examples are available at most gospel book stores, or from the distributers, whose addresses are given below.

Jim and Jerome: *Pauper in Paradise*

This is the only enjoyable album, according to my taste, from this selection. Fine acoustic base folk rock, very strong on melodies and harmonies, heavy on the minor keys. Some very pretty and mellow music, and the lyrics are the least worst of the bunch. "Say it Now" is a very beautiful piece of music but, again, I cannot tell if it is addressed to God or to a girl.

Servant, *Shallow Water, Rockin' Revival*

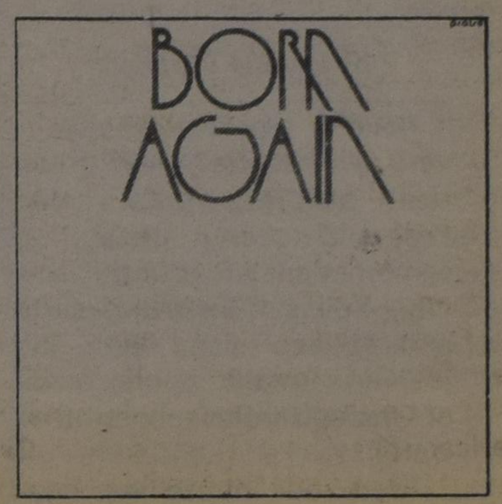
I've reviewed this group before, but it bears repeating that Servant is the most intellectually satisfying born-again rock band in the business. They're actually critical of the consumerist middle-class life-style pursued by many Christians. Strong message, delivered in a flamboyant hard rock style which could use a little more imagination in composition and arrangement.

Legacy, *Handforged*.

Except for an excellent rendition of Arlo Guthrie's "Which Side Are You On", Legacy falls into the McDonald's school of Christianity: Jesus will do it all for you. I've never found that being a Christian is as easy as they make it seem. If you have, you may enjoy their middle-of-the-road style as well. But you may be hungry again an hour later.

Don Francisco, *The Traveler.*

A clean, crisp acoustic folk-rock dominated by Francisco's personable voice. There are some credible hand-clappers, and some ballads which are based faithfully on texts from the gospels. Unfortunately, the string section, engineered at a separate studio, tends to reduce some of the songs to mush, a hallmark of commercialized recordings and, shamefully, Christian rock.



Dallas, Holm, and Praise, *I Saw The Lord.*

Very limpid, unmemorable lyrics and arrangements. It is very disturbing to see the gospel turned into muzak, no matter how well-meaning. Can Christianity be this boring? Does the gospel (or should the gospel) produce a state of sedated bliss?

Pam Mark Hall, *Never Fades Away*, Sandy Patti, *Love Overflowing*, Cynthia Clawson, *Finest Hour.*

All belong to the Helen Reddy/Olivia Newton-John schools of dramatic singing. Occasionally mellow and soft, occasionally hard and brassy. Hall does do an interesting version of "Lord of the Starfields", written by Bruce Cockburn, and she is the most upbeat of the three. Clawson is the most laid-back; Sandi Patti is the the least distinctive. They all try hard but they are in the hands of mercilessly polished producers and arrangers.

Love Chapter Band, *City of Refuge.*

Same content as Legacy, golden promises, weak on responsibilities. Designed to appeal to teens, as an imitation of their favourite styles. Tries hard to be relevant, but locked into an unpromising tradition. Like Jim and Jerome, tremendous promise is smothered by convention.

Jim and Jerome, Love Chapter Band, Servant, Legacy, and Pam Mark Hall, are all available from Praise Records, 6979 Curragh Ave., Burnaby, BC V5J 4V6. The others are available from Lawson-Falle Ltd., Cambridge (Galt), Ontario N1R 6C9.

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News

Guatemala is pushed toward marxism

Carmen and Carolyn Albrecht are development workers with an international evangelical Christian organization. They served as workers in Guatemala in recent years. Since Guatemala is in the news a great deal lately, we decided to publish this interview with them at this time.

C.C.: Carolyn and Carmen, we've been getting some very conflicting reports out of Central America recently and many of us really don't know what to think of it. As you read the North American newspapers how do you interpret the account coming from there having lived there, having worked there, knowing the people?

Carolyn: Well, when we read the accounts we recognize that many of the facts reported are the Guatemalan government's official report to the press and a lot of those are very biased.

C.C.: How are they biased?

Carmen: Well, naturally, they are biased toward the government's viewpoint. It may also be that because the American government wants us to think along the same lines to support their understanding of the situation in Central America.

C.C.: Why do you bring in the American government?

Carolyn: Well, mainly because the Canadian government is following American policy so very closely.

C.C.: Why do you think that is?

Carmen: My view is that Canada is very dependent on the United States economically. There's very much trading and commerce going on between the two. Also at this very moment there are things that are being hashed out between the two governments such as environmental issues, acid rain, issues of fishing rights on both sides of the country, oil pipelines, and railways. And I think the Canadian government thought, "Well, if we go along with the United States and don't press them on this issue of El Salvador, maybe we can get something in return."

C.C.: What explanation do the people in Guatemala get for the killings that take place?

Carolyn: Well, that it's a government program to wipe out the Communist influence.

Carmen: These people were Communists, terrorists, guerrillas. They are words used to turn people into objects rather than human beings and that way you can justify killing them, torturing them.

C.C.: Are these explanations accepted by the people in the villages?

Carolyn: The people are pretty cynical about the government power. They know from many years of past experience that corrupt elections are fraudulent. The government doesn't have their trust. The government has won their fear.

C.C.: Who has their trust?

Carolyn: That depends. In some cases the guerilla groups have their trust because they work at a grass-roots level, because they move into a town and work toward winning their trust. They're willing to spend time and effort. They often speak their language. They're from the Indian people. That is, depending on the area. Families are sometimes divided as to where their loyalties lie.

C.C.: So the people in the villages tend to be more sympathetic to the guerillas than the security forces?

Carolyn: I would say in areas where there's been conflict for some time now the people, if they haven't left, which happens a lot of the time — whole towns just pick up and leave — may be more disposed toward the guerillas. It's impossible to stay neutral. They have to take a position in order to be protected.

C.C.: So people act out of fear?

Carolyn: Many times.

C.C.: What about the Christians living in those communities? How do they make their decisions?

Carolyn: Well there have been a lot of martyrs. This is a very difficult question and a very difficult situation. Some of the response of Christians has been to almost close their eyes to it and say, "Well, these are the trials and persecutions that come in this life and when we get to heaven it will all be better. We'll live for then." And that's one way of reacting.

Carmen: And the government likes that kind of theology also. It goes right along with them. And in many cases, big conventions along this line really feed into the government line and the government promotes it and helps it along. On the other side, the Catholic church, the hierarchy, used to be very conservative and was part of that oppression from the days of the Conquistadors. But now starting at the grass-roots level, nuns, priests and lay workers, working with the people at the grass-roots level, are starting to form groups. They call them base groups. These are starting to "conscientize" the people as to their awareness of what's going on around them and then helping to channel this awareness also. I guess people hear of that in a term called "liberation theology" and I don't want to get into that right now, but I think up here we get a different connotation of liberation theology than what is actually happening down there.

C.C.: What is the role of the North American missionary in a country like Guatemala?

Carolyn: I'm not sure about missionary — we were working in development work and for us it became less and less possible during the time we were there to work in community organization, in holding community meetings in trying to get some community action. Near the end, our role became maintaining a presence there. That seemed to be very important to the people there. When North Americans left sometimes they felt abandoned. They felt: "Now things are really desperate" if the North Americans leave. I think it's a source of hope having North Americans there because they feel that there is some word getting out. There's some word other than the official word getting out to North America. And people have a lot of hope in that — that policies here will change.

C.C.: Some people argue that the only way to combat Communism in countries like Guatemala and other Third World countries is to combat poverty, and to help them find a way that is really committed to the coming of justice, and practise of stewardship, the demonstration of solidarity and freedom. Is that true?

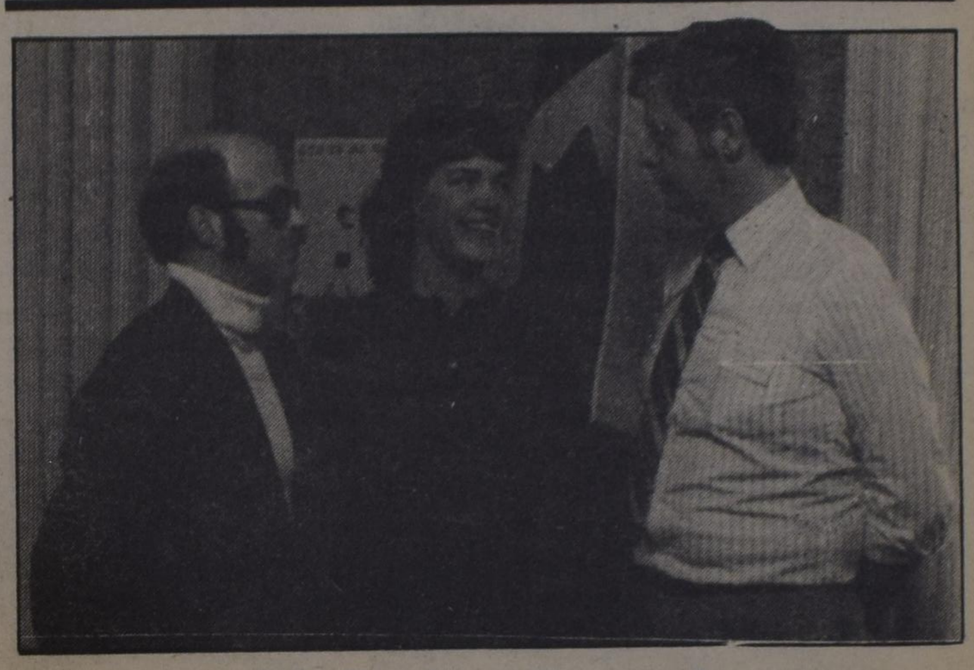
Carolyn: I'd say it is. By opposing those people, at least what they see as opposition, I think that the North Americans are pushing them into a Marxist camp, into a communist camp, because the people want to be able to live out their lives in meaningful way.

C.C.: It's interesting that you would say that North Americans are pushing the people into a communist camp.

Carolyn: By aligning themselves so closely with such an extremist, rightist government and propping them up militarily. There are military vehicles sent down and used directly against the people.

C.C.: What piece of advice would you want to give North American Christians and their churches about the situation in Central America?

Carolyn: I think one is to read the news very critically, to keep informed through other channels other than the news as to what's going on there. To somehow try to identify through prayer or through other contacts, with the people there and try to put yourself in their shoes.



From Nobleford to Sierra Leone

The Board for Christian Reformed World Missions appointed Rev. Stanley and Mrs. Barbara Drenthe as missionaries to Sierra Leone. The Drenthes are presently serving the Christian Reformed Church of Nobleford, Alberta. They are pictured here with Rev. Gerald Hogeterp, board delegate from Classis Alberta South at the meeting of the board in February. The Drenthes will leave for Sierra Leone this August.

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Saturday, March 27: Anniversary Program: H.D.C.H. Gym, 8:00 p.m.
Sunday, March 28: Celebration Service, 2:30 p.m. Great Hall, Hamilton Place. Speaker: Rev. A. Kuyvenhoven

INFORMATION: Mrs. Dorothy Stroobosscher (Van Marrum), R.R. #1, Smithville, ON L0R 2A0, 1-416-957-2284

BANQUET TICKETS: Mrs. Joanne Hordyk (VanderKruk), R.R. #1, Robson Road, Waterdown, ON L0R 2H0, 1-416-689-4297

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Dutch

Persoverzicht

• De situatie in het parlement doet me denken aan dat spreekwoord: ,,de kat de bel aanbinden.'' De P.C. partij heeft de Liberale kat de bel aangebonden door afwezigheid. Er wordt nu gebekvecht over wie z'n schuld het is, met bewogen argumenten van beide zijden. De argumenten hebben de bekende ,,welles en nietes'' vorm en klank. De reden van de twist is het feit dat de regering een kombinatie van wetsontwerpen in één voorstel had samengevat, en het hele zaakje er met één bespreking door wilde krijgen. Iets wat de Conservatieven ook deden toen ze de meerderheid hadden. Op het ogenblik is er nog geen spoor van toenadering te bekennen en de bel blijft maar doorgaan. De voorzitster van de Kamer heeft uitgesproken dat de beide partijen het maar moeten oplossen, en dat zij haar handen er niet mee vuil zal maken. Gelijk heeft ze!

• Intussen werd ons even meegedeeld door de landen van de Europese Ekonomiese Gemeenschap dat we onze aardappelen wel thuis kunnen houden want zij willen ze daar niet meer. Men heeft daar gekonstateerd dat de Canadese pootaardappelen teveel ziektekiemen bevatten. Wij wisten natuurlijk allemaal wel dat er hier iets aan de piepers mankeerde.

• In Engeland werd een nieuwe begroting ingediend en er werd nogal heftig met de konsument omgesprongen. De benzine ging vijf cent per liter omhoog en kost daar nu $0.72 per liter. Het bier, dat dan wel best mag zijn, gaat $1.45 per glaasje kosten. Zoiets grijpt je aan nietwaar? Het drijft een mens naar de waterkraan hetgeen hier in Toronto ook al geen te goede gewoonte meer is want ons drinkwater is niet al te zuiver op de graad. Voor de koningin zat er een bescheiden 8 procent opslag in, hetgeen nu ook weer niet al te royaal is. Ze zal echter nog wel niet bij de bijstand terecht komen.

• De Paus schijnt niet welkom te zijn in Polen. Het Kremlin heeft de Poolse regering aangeraden om de welkoms mat voorlopig op te bergen. En zo zal het pauselijke bezoek aan zijn vaderland wel niet uit de bus komen. En alsof de Paus nog niet genoeg gemier aan zijn hoofd had met priesters die willen trouwen en vrouwen die priester willen worden heeft zijn gewoonlijk zo trouwe en gehoorzame orde van Jezuieten ook nog een duit in het zakje gedaan. Zij zijn het niet met de Paus eens en willen meer frisse wind in de kerk. Die Jezuieten zijn traditioneel geen domme jongens, integendeel vaak de intellectuele elite van de kerk. Die Paus heeft zijn handen wel vol.

• Het zorgenkindje van de internationale politiek is op het ogenblik wel Centraal Amerika. In El Salvador heerst burgeroorlog, in Guatemala is het er niet ver vandaan, en in Nicaragua worden er wapenen opgeslagen alsof het suikerklontjes waren. Het ongelukkige van al die situaties daar is dat zowel de linkse als de rechtse politieke partijen stinken als een twee week oude kabeljauw. Bovendien zijn die lui veel te onbeheerst om met vuurwapenen rond te sjouwen. Zelfs de politieagenten in Engeland, toonbeelden van beheerstheid hebben alleen maar een gummistok, maar die heetbloedige, vlug opgetogen mensen in Centraal Amerika lopen maar met die moordtuigen te zeulen alsof het schoenveters zijn.

• Het wordt ook moeilijker voor kameraad Brezhnev in Moskou. Ze zitten hem definitief achter zijn broek, en het moet niemand verwonderen als hij op een goeie morgen ineens pardoes in een bejaardenflat zit met een staatspensioentje en een flesje wodka. Als het zo gaat mag hij nog van geluk spreken. Nog niet zolang geleden kregen afgedankte staatslieden daar een mindere behandeling. Het ging meer in de trant van een schot in de nek en een vlugge stille begrafenis.

• De maand maart schiet al weer op. Even vol houden en het is weer mooi weer. U kunt alvast uw badpak kontroleren op motgaten.

Carl D. Tuyl

De War Measures Act, iets heel anders dan het Poolse Martial Law

door William Stewart

Canadian Scene — Men heeft weleens een vergelijking gemaakt tussen de staat van beleg zoals die in Polen van kracht is, en het afkondigen van de War Measures Act in Canada gedurende de zogenaamde October crisis van 1970 in Quebec.

Mensen die zich bezig houden met de vrijheden van burgers beweren dat dit beleid in Canada onnodig was, maar de gevolgen van de actie van 1970 lijken bij lange na niet op wat wij nu uit Polen vernemen.

De wetgeving die in Canada onder de voorzieningen van de War Measures in werking werd gesteld stoorde de bevolking over 't algemeen niet. Er was geen uitgaansverbod, geen verbreking van verbindingen. Men kon zich vrij bewegen en zijn dagelijks werk doen. Kranten en radiostations werkten ongehinderd, hoewel zij wel verzocht werden om niets te publiceren dat een terroristen-organisatie zou kunnen aanmoedigen te proberen Quebec onafhankelijk te maken.

Deze klandestiene organisatie droeg de naam ,,Front de Liberation du Quebec.'' Zij beweerde verantwoordelijk te zijn voor sporadische ontploffingen in openbare gebouwen (gewoonlijk zocht men daar federale instellingen voor uit), die gedurende het midden der zestiger jaren waren begonnen.

Na zulke bomaanslagen kwamen er dan politie-onderzoeken, arrestaties, processen en rechtsuitspraken op de manier waarop misdaden gewoonlijk afgehandeld werden, maar het kritieke punt kwam in 1970 met de ontvoering van James Cross, een functionaris aan het Britse Consulaat in Montreal, en de moord op de Minister van Arbeid in Quebec, Pierre Laporte.

De bomaanslagen, die gestopt waren gedurende Expo '67 in Montreal, schiepen een nerveuze toestand onder het publiek, die een hoogtepunt bereikte toen de ontvoeringen plaatsvonden. De kranten schonken zeer veel aandacht aan de gebeurtenissen en reportages over radio en televisie waren niet van de lucht.

Men wist niet wie er nog meer gekidnapt zou kunnen worden, en er gingen gerucht-en rond dat er grote bomaanslagen gepleegd zouden worden in de binnenstad van Montreal, vanuit de verte tot ontploffing gebracht. Men wist niet hoe groot deze terroristenbeweging was en in Quebec of in de andere provincies van Canada had niemand recente ervaring met het soort geweldpleging waar de FLQ bekend om stond. De welbekende Canadese schrijver Hugh MacLennan schreef dat gedurende de eerste 10

Vervolg op blz. 15

J. VanHarmelen

De Joodse Sabbat V

Na de morgen-synagoge-dienst

Gewoonlijk zorgt men er voor dat men voor twaalf uur thuis is om de tweede hoofdmaaltijd te gebruiken. Voordat men deze maaltijd begint vragen de kinderen de zegen van hun ouders, en ook, als zij aanwezig zijn, die van hun grootouders. Dan wordt de wijn gezegend, en enkele op de sabbat betrekking hebbende teksten gelezen of opgezegd. De huisvader breekt dan het brood, en deelt het rond. Als het goed is heeft men nog niets gebruikt die zaterdagmorgen dan een paar teugen water en het is te begrijpen dat men gretig toetast.

Er is ook heel wat zorg besteed aan het voedsel. De sabbat is immers het feest der Joden bij uitnemendheid. Men zingt na het eten en eindigt met een dankgebed. Dan is er pauze voor een middagdutje ,ter ere van de sabbat.' Met het lezen en bestuderen van de Wet bereidt men zich daarna voor op de namiddagdienst. Er is ook ruimte tegen de zaterdagavond voor een derde maaltijd, die gewoonlijk uit koude gerechten bestaat. Iedere Jood behoort iets te nuttigen gedurende deze derde maaltijd. Deze maaltijd wordt soms voor, soms na het namiddaggebed geserveerd.

Het namiddaggebed, het Mincha-gebed genoemd, citeert in de winter Psalm 104 and 120-134, en in de zomer leest men een of twee hoofdstukken uit het Misjna-tractaat, getiteld: ,Spreuken der Vaderen.' Voor de namiddagdienst vindt u in het officiele gebedenboek weer heel wat materiaal waaruit een keuze kan worden gedaan voor de sabbat en alle andere festiviteiten als pasen, loofhuttenfeest e.d. Natuurlijk wordt Psalm 145 weer opgezegd. Ik kreeg het idee dat de trouwe synagogegangers deze en meer sabbatspsalmen in het Hebreeuws van buiten kennen.

Er is ook nog een speciaal gebed voor deze dienst in het zgn. achttiengebed ingelast, dat betrekking heeft op het grote verschil tussen de sabbat en de andere dagen der week. De dienst wordt beëindigd met het Alenoe- gebed, waarin God hoogdravend geprezen wordt.

Dat is echter nog niet het einde. Het afscheid nemen van de sabbat is iets heel bijzonders. Het gebeurt in de synagoge eerst, en dan wordt het overgedaan in de gezinnen. Die plechtigheid thuis is echter het uiteindelijke afscheidnemen van de sabbat. In de synagoge gebeurt het eigenlijk alleen met het oog op hen die het thuis niet kunnen doen. De Voorganger drinkt echter in de synagoge geen wijn, hij is immers ook nog geroepen om de plechtigheid te herhalen in zijn eigen huis. Deze plechtigheid wordt de Habdala genoemd. Dat woord betekent: scheiding! Voor de Habdala zijn drie ingredienten nodig: een vol glas wijn, een bus met specerijen, en een gevlochten kaars. De sabbat geeft vreugde, gesymboliseerd door de wijn; de sabbat schept een aangename sfeer, gesymboliseerd door de bus met welriekende specerijen, en de sabbat straalt een glans af die verzinnebeeld wordt door het licht van de kaars.

Er is een grote scheiding tussen de sabbat en de rest van de week, en de ceremonie dient er toe om dat aan te geven. De beker wordt op een schotel gezet, met wijn gevuld tot de wijn over de rand in de schotel loopt. De huisvader neemt dé beker op en citeert het gebed: Zie, de Here is mijn heil, waarna hij de zegenspreuk over de wijn citeert. Dan wordt de beker weer neergezet. Een bus met specerijen wordt opgenomen, een gebruikelijke zegenspreuk geciteerd, en ieder wordt in de gelegenheid gesteld om de specerijen te ruiken. Dan wordt de brandende kaars opgeheven. Die kaars is gevlochten. Als u goed oplet ziet u dat er zes pitten in deze kaars gevlochten zijn. Voor elke werkdag een. Men strekt zijn handen uit, zodat de handen zich bevinden tussen de ogen en de brandende kaars. Men buigt de vingers van de opgeheven handen wat naar boven, zodat het licht het mogelijk maakt dat men de nagels van het vlees onderscheiden kan, en bij het bezien van de vingers in het licht, zegt men: Geprezen zijt Gij Here, die een helder licht hebt geschapen.

Dan komt het moment waarop de scheidingsformule wordt uitgesproken. De huisvader neemt de beker met wijn in zijn handen en zegt: Geprezen zijt Gij Here, die een onderscheid gemaakt hebt tussen het heilige en het gewone, tussen licht en duisternis, tussen Israel en de andere volken, tussen de zevende dag en de zes werkdagen. Geloofd zijt Gij Here, die een onderscheid maakt tussen het heilige en het gewone.

Hij, die voorgaat in dit gebed, gewoonlijk de huisvader, drinkt daarop wat wijn, giet er ook nog wat van in de schotel, en laat dan de beker rondgaan onder de mannelijke leden, die met elkaar de beker ledigen. Nadat allen gedronken hebben wordt de kaars gedoofd in de wijn in de schotel. Zodra het licht van de kaars verdwijnt, eindigt de sabbat. Men zingt dan nog een gezang dat zo begint: ,,Hij die het heilige afzondert van het ailedaagse,'' en gewijd is aan Elia, die als profeet en heraut het komen van de Messias zal aankondigen, tegen het einde van een sabbat.

Het is al zaterdagavond geworden, en men kan een blauwe en een witte draad niet meer van elkaar met het blote oog onderscheiden. Een nieuwe dag is begonnen.

Onder ons

Misschien is het het beste voor de VS om atoomwapens uit Europa te verwijderen

Geachte Redactie:

In verband met het nieuwsverslag van Mrs. Betty Nieuwstraten in *Calvinist Contact* van 5 febr. 1982, pag. 9 over ,,Holland Tells Superpowers to Remove Nuclear Arms'' het volgende:

Mrs. Nieuwstraten schrijft o.a. dat het motief van de vrede-demonstraties in Amsterdam en West Europa niets anders was dan dat de atoomwapens verwijderd moeten worden in Oost en West Europa. Even later vraagt zij wat het antwoord zal zijn van de supermachten.

Het antwoord van de Ver. Staten is inmiddels bekend gemaakt, o.a. dat de V. S. geen atoomwapens uit West Europa gaat verwijderen totdat Rusland accoord gaat om haar atoomwapens uit Oost Europa te verwijderen. Voor de veiligheid van West Europa is het niet wenselijk om eenzijdige ontwapening van atoomwapens door Amerika in West Europa uit te voeren.

Als het niet voor de bewapening van Amerika en Canada was geweest, dan was West Europa nog steeds bezet door de Duitsers; dan was de Nederlandsé bevolking volgens Himmler's plan gedwongen geweest om te verhuizen naar de Oekraine en hadden wij als immigranten nooit de keus gehad om Canada als woonplaats te kiezen.

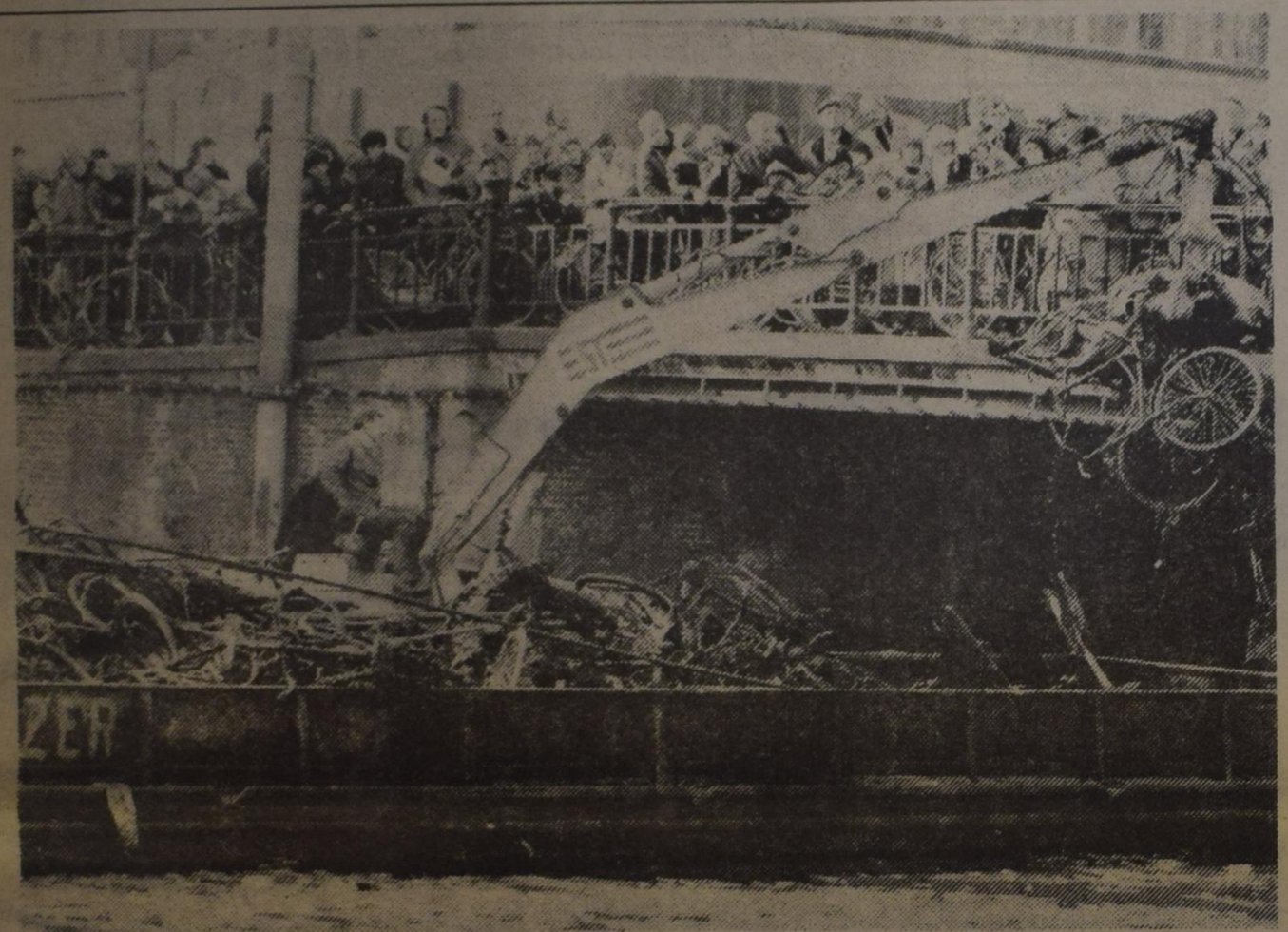
Als het niet voor de Amerikanen en de afschrikking van Amerikaanse atoomwapens was, dan was West Europa al bezet door de Russen. Om de wereld een kolonie van Rusland te maken is nog steeds het streven van Moskou. Het laatste opgerolde Russische spionnage komplot in Indonesie is daar het bewijs van.

Maar om aan de wens van Nederland te voldoen, kan de Ver. Staten het plaatsen en het onderhouden van atoomwapens in West Europa wel tot een eind brengen. Het zou zelfs een grote kapitaalbesparing in de Amerikaanse begroting kunnen betekenen.

Een Amerikaanse senator heeft n.l. voorgesteld om al de Amerikaanse troepen en wapens uit West Europa weg te trekken en dat Noord Amerika, in aansluiting hierop, beter een defensie verdrag met China en Japan kan sluiten. Volgens mij een goede oplossing voor al die anti-Amerikanen in West Europa. De protesten over de zogenaamde Amerikaanse oorlogstokers zijn dan meteen afgelopen.

In de laatste oorlog zongen wij onder het juk van de Duitse bezetting: ,,Je bent veel beter af met een Brit.'' Ze kunnen nu alvast in Nederland beginnen te zingen: ,,Je bent veel beter af met een Rus.'' Misschien krijgen ze ook nog navolgers in Polen en Afghanistan.

Klaas Muis,
Burlington, Ontario



FIETSEN VISSEN: Niemand in de hoofdstad is er nog verbaasd over als blijkt dat zijn fiets is gestolen, toch keken veel Amsterdammers hun ogen uit toen medewerkers van de Stadsreiniging honderden tweewielers ophaalden uit het water van de Singel achter de bloemenmarkt. In een uurtje tijd werden zo'n 250 fietsen uit het water opgevist. De visactie trok een grote publieke belangstelling. Bij elke greep van de kraan was het raak. (Nederlandse Courant).

De War Measures Act

Vervolg van blz. 14

dagen van de october crisis er een ,,geur van angst'' in Montreal hing die hem deed denken aan de atmosfeer in Moskou en Leningrad in 1937.

Op verzoek van autoriteiten in Quebec en Montreal nam de federale regering zijn toevlucht tot de War Measures Act met de bedoeling het werk van de politie in hun verreikende speurtochten naar de kidnappers makkelijker te maken. Veel mensen verwarren nog de War Measures wetgeving van 1970 met het feit dat Canadese soldaten in Montreal beveiligingsdienst gingen doen bij belangrijke gebouwen en essentiele installaties. Deze maatregel was al genomen voordat de War Measures Act werd uitgeroepen. Men dacht dat als de beveiligingsdienst door soldaten werd uitgevoerd, de RCMP en de politie van Quebec en Montreal zich beter zouden kunnen concentreren op hun nasporingen en onderzoeken over heel het eiland van Montreal en de buitenwijken van de metropolis.

De War Measures Wet gaf de politie de vrijheid om prive gebouwen binnen te gaan en te doorzoeken zonder machtiging, en meer dan 300 personen werden in hechtenis genomen. Sommigen van hen werden midden in de nacht gearresteerd en hoewel de meesten later zonder beschuldiging weer vrij werden gelaten, is men toch van mening dat in veel gevallen de arrestaties niet gerechtvaardigd waren en dat de activiteit van de politie overdreven was.

Over 't algemeen was er weinig overlast voor het publiek. Gemeenteraadsverkiezingen werden in Montreal volgens plan gehouden en de regering van Quebec, hoewel zij bezorgd was over de ontvoering, en de leden van het kabinet zwaar bewaakt werden, handelde toch een staking van medische specialisten af en zette het ingewikkelde provinciale medische verzorgingsprogramma in werking dat nu één van de belangrijkste federale-provinciale maatschappelijke zorg systemen is.

Het einde van de crisis kwam toen de plek waar James Cross gevangen gehouden was, werd ontdekt, en hij vrijgelaten werd in ruil voor passage naar Cuba voor zijn ontvoerders. De ontvoerders van Pierre Laporte, die kort daarna ook ontdekt werden, werden voor de rechtbank gebracht, schuldig bevonden en veroordeeld.

Pierre Vallières, een van de voornaamste woordvoerders voor de revolutionaire activisten die Quebec onafhankelijk wilden maken, kondigde tenslotte aan dat hij van gedachten veranderd was wat betreft de te volgen methoden. Hij zei dat de authoriteiten aangetoond hadden dat hun macht te groot was om door revolutionaire methoden omver geworpen te kunnen worden, en dat Quebec alleen via democratische wegen onafhankelijk zou kunnen worden.

Vele van de terroristen in die tijd waren jongelui van wie men zei dat zij geloofden dat een groot deel van de bevolking van Quebec zich onderdrukt voelde en een revolutie voor onafhankelijkheid zouden steunen. Het referendum dat in 1980 in Quebec is gehouden leek eerder aan te duiden dat een meerderheid van Quebeckers de grondproblemen bezien van uit een standpunt dat hun gehechtheid aan Canada niet verandert.

galerie Vincentshof

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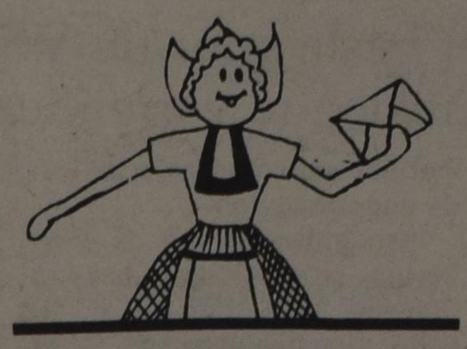
Uit Nederland



□ Radio Nederland — De Nederlandse bevolking is vorig jaar minder toegenomen dan in 1980. De totale groei in 1980 was 118 duizend. Per 1 januari 1982 telde Nederland 14 miljoen 285 duizend. In 1981 werden minder kinderen geboren dan het jaar daarvoor: 178 duizend tegen 181 duizend. Het aantal overledenen steeg echter met duizend van 114 duizend tot 115 duizend. Verder nam in 1981 het aantal huwelijken af, het aantal echtscheidingen toe evenals het aantal buitenechtelijk geboren kinderen, dat nu 4 komma 8 procent bedraagt.

□ Over enkele weken valt de beslissing of de BVD, de binnenlandse veiligheidsdienst zal doorgaan met het volgen van het doen en laten van de Communistische Partij Nederland. Deze controle werd eens noodzakelijk geacht omdat de communisten het partij belang zouden laten prevaleren boven het landsbelang.

□ Achthonderd Nederlandse Mariniers en 10 vliegtuigen van de vliegbasis Eindhoven nemen tot 24 maart in Noord Noorwegen deel aan de NATO oefeningen Alooyexpress. In het totaal zijn 14 duizend man hierbij betrokken uit Canada, West Duitsland, Italie, Luxemburg, Groot Brittannie, de Verenigde Staten en uiteraard Noorwegen.

□ De Australische Luchtvaart-maatschappij Qantas gaat met ingang van 1 april rechtstreekse diensten onderhouden tussen Amsterdam en Perth in West Australie. Volgens Qantas reizen jaarlijks enkele duizenden Nederlanders naar West Australie, dat door de ontwikkelingen in de mijnbouw- en de olie industrie de sterkst expanderende staat is.

□ Op de fruitveiling in Geldermalsen zijn de eerste kasaardbeien van 1982 geveild. Zij waren aangevoerd door de kweker Roberti uit Tuil die ook vorig jaar, maar toen al op 16 februari de eerste aardbeien op de veiling bracht. Vorig jaar kostte een doosje van 150 gram 16 gulden vijftig. Dit jaar acht en dertig gulden vijftig.

□ De Nederlandse tuinders moeten binnenkort ongeveer een derde meer betalen voor het aardgas waarmee zij hun kassen verwarmen. De prijs stijgt van ongeveer 12 dollar cent per kubieke meter tot bijna 16 dollar cent. Het bestuur van de Europese Gemeenschap wil dat de Nederlandse tuinbouw evenveel gaat betalen als de industrie, dat is 20 dollar cent per kuub. De lage aardgasprijs van de Nederlandse tuinders wordt in Brussel in strijd geacht met de concurrentiebepalingen van de Europese Gemeenschap.

Tandheelkunde in Manitoba

(Canadian Scene) — De Regering van Manitoba heeft besloten $54 miljoen beschikbaar te stellen voor de totstandkoming van een Universal Dental Care Plan. Via deze verzekering, waaronder iedereen in Manitoba valt, kan iedereen profiteren van deze nieuwe verzekering. De nieuwe verzekering wordt in drie stages ingevoerd over een periode van zes jaar.

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De mysterieuze dood van de dichter Jiri Skvor

door Marcus Van Steen

(Canadian Scene) — De dood van de bekende Tsjechische Jiri Skvor is onlangs in het Parlement in Ottawa besproken en de mening werd daarbij geuit dat hij wellicht vermoord is door geheime agenten van achter het ijzeren gordijn. Een Conservatief parlementslid uit Nova Scotia, Elmer MacKay, vroeg de regering of de veiligheidsdienst bezig is met een onderzoek naar de plotselinge dood van Dr. Jiri Skvor in januari 1981. De heer MacKay, met de steun van de conservatief uit B.C. Don Munro, vertelde het Langerhuis dat er redenen zijn, met het oog op de huidige spanningen tussen Oost en West, om geheime agenten van het Sovjet blok er van te verdenken bekende anti-communisten die vanuit het buitenland nog invloed uitoefenen in hun eigen land, te willen vermoorden.

Dr. Skvor, die beter bekend stond als Paval Javor is naar Canada gekomen ten tijde van de Sovjet invasie van Tsjecho Slowakije. Hij gaf lezingen aan universiteiten in Canada en was in dienst van de Tsjechische afdeling van Radio Canada International, de korte golf dienst van de CBC. Zijn plotselinge dood die aan verstikking werd toegeschreven, schokte iedereen die hem kende, want hij stond bekend als een sterke, robuste en opgewekte man.

De heer MacKay vergeleek zijn dood met het plotselinge overlijden in Londen van een Bulgaarse vluchteling die bij de Bulgaarse afdeling van de BBC werkte. Een onderzoek in zijn dood heeft geleid tot het bewijs dat hij vermoord werd om een eind te maken aan zijn radio uitzendingen waarin hij zicht richtte tot Bulgarije.

MacKay beschuldige de regering er van de Canadese bevolking onvoldoende op de hoogte te houden van de activiteiten van communistische agenten in Canada. En hij vroeg om de verzekering dat er meer gedaan zou worden voor prominente immigranten die zich uitspreken tegen tyrannie, hetgeen hun recht is in Canada.

Men zal zich wellicht herinneren dat zowel MacKay als Munro verleden jaar de regering er op gewezen hebben dat mensen van Slowaakse en Tsjechische afkomst in Canada geintimideerd waren door zogenaamde diplomaten van de Tsjechische ambassade in Ottawa.

De volkstelling: 24 miljoen mensen in Canada

(Canadian Scene) — Op 3 juni vorig jaar waren er 24.105.163 Canadezen, volgens de voorlopige volkstellings-resultaten die door Statistics Canada zijn gepubliceerd. Hoewel sommige mensen niet in de voorlopige cijfers zijn opgenomen, zal het eindcijfer toch niet meer dan 1 procent hoger zijn, zei het federale bureau. Een onderverdeling in provincies en territories, en in volgorde van grootte toont Ontario met 8.551.733 mensen; Quebec: 6.377.518; British Columbia: 2.716.301; Alberta: 2.207.856; Manitoba: 1.017.323; Saskatchewan: 957.025; Nova Scotia: 837.789; New Brunswick: 688.926; Newfoundland: 561.996; Prince Edward Island: 121.328; de Northwest Territories: 44.684; en de Yukon: 22.684.

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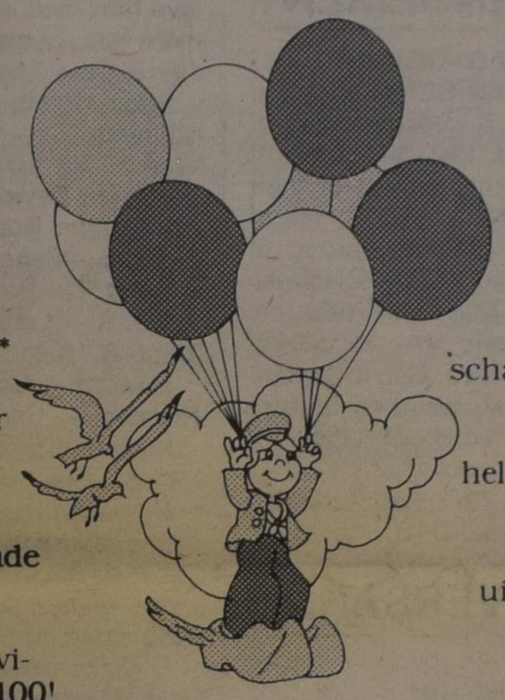

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BIRTHS

LUTH: With joy and gladness, we, John and Alice, give praise and thanks to God for the safe arrival of our second son, DEREK RYAN JAMES, born on February 23, 1982. A grandchild for Mr. and Mrs. John De Weerd of Drayton and Mr. and Mrs. Albert Luth of Chatham.
1229 York St., London, ON N5W 2V1

MIEDEMA: Our Lord, the creator and giver of life, has richly blessed us, John and Audrey (nee Hogeterp), in the birth of our first child, a daughter, BRANDY LEE, born on February 27, 1982, 5 lbs. 5 oz.; 27th grandchild for Mr. and Mrs. Lloyd Miedema, Waterford, Ont., 12th grandchild for Mrs. Susan Hogeterp (late Gerrit Hogeterp), Jarvis, Ont.; 44th great-grandchild for Mrs. A. Miedema, St. Catharines, Ont.
R.R.#5, Waterford, ON N0E 1Y0

NONKES: With praise, thankfulness and joy to our Lord for another healthy child, we, Alice and William, proudly announce the arrival of CAROLYN GRACE on February 11, 1982. She is a sister for Sandra, a second grandchild for Mr. and Mrs. B.J. Gerrits of Goderich and third grandchild for Mr. and Mrs. J. Nonkes of Blyth, Ont.
1 Horseshoe Crt., Bramalea, ON L6S 1S1

VERDONK: God has again blessed us, Joe and Grace, with a gracious gift, ADRIANA JANE. She was born on February 15, 1982 and is a little sister for Paulina. Thankful grandparents are Mr. and Mrs. H. Bootsma and Mr. and Mrs. T. Verdonk and great-grandparents Mr. and Mrs. P. Rustenburg and Mr. and Mrs. W. Bootsma.
R.R.#7, Brantford, ON N3T 5L9

MARRIAGES

BOSMA-FEENSTRA: Believing that the Lord has brought them together, Mr. and Mrs. Haye Bosma of Sardis, BC and Mr. and Mrs. Enne Feenstra of Arum, Friesland, The Netherlands, are happy to announce the forthcoming marriage of their children, ANNE and MIKE. The ceremony will take place, D.V., on Friday, April 2, 1982, at 7:00 p.m. in the Chilliwack Chr. Ref. Church.
Future address: 6291 Mountain View Rd., Box #21, Agassiz, BC V0M 1A0

DEBBINK-DE BOER: Rejoicing in God's faithfulness, we invite you to share in their joy as we, their parents, Henry and Gerda Debbink of Leduc, Alta. and Ray and Joyce De Boer of Thorsby, Alta., are happy to announce the marriage of our children, MARIANNE JOAN and ALBERT, on, D.V., March 19, 1982, at 1 p.m. in the Ebenezer Chr. Ref. Church, Leduc, Alta., with Rev. K. Baker officiating.
Future address: R.R.#1, Eckville, AB T0M 0X0

MARRIAGES

VERSTRAETE-BANNINGA: Mr. and Mrs. Chris Verstraete and Mr. and Mrs. John Banninga are happy to share with you in the joy of the marriage uniting their children, INGRID CAROLINE and MARVIN JOHN. This celebration of love will be on the evening of Saturday, March 27, 1982 at 6:30 p.m. in the First Chr. Ref. Church of Sarnia.
Future address: 1234 Pontiac Crt. 31, Sarnia, Ont.

WAAYENBERG-HEERSINK: Mr. and Mrs. Gerrit Waayenberg of Grande Prairie, Alta. and Rev. and Mrs. Gerrit J. Heersink of Lacombe, Aita., are happy to announce the forthcoming marriage of their children, ANNETTE GERALDINE and JOHN FREDERICK. The ceremony will take place, the Lord willing, on Saturday, May 8, 1982, at 2:00 p.m. in the Chr. Ref. Church of Grande Prairie, Alta. Revs. Mark VanderHart and Gerrit Heersink officiating.
Future address: 9623-107 Ave., Grande Prairie, AB T8V 1A4

ENGAGEMENT

VANDERZWAAG -DEJONG:
VANDERZWAAG-BERKENPAS:
Mr. and Mrs. A. Vanderzwaag of R.R.#4, Dundas, Ont., are happy to announce the engagement of their daughters; JANE to RUDY, son of Mr. and Mrs. Sybren deJong of Chesterville, Ont., wedding to take place, D.V., May 14, 1982, in Burnaby, BC and VAL to JOHN, son of Mr. and Mrs. Gerrit Berkenpas of Burnaby, wedding to take place, D.V., August 21, 1982, in Dundas, Ont.
Their address: 7911 Rosewood St., Burnaby, BC V5E 2H4

ANNIVERSARIES

1957 1982

March 27

We thank God for our parents who not only love each other and their children, but first of all love the Lord.
So now we are happy to announce the 25th Wedding Anniversary of our parents,

ALBERT and JAPKE BUDDING
(nee Post)

May God bless their many years together and also the many years to come.
With love and congratulations from their children:
Rennee Anne — at home
Peter John — at home
Albert & Sue Budding — Montreal
Steven & Lydia Fraser — Willowdale
Home address: 12370 Pavillon, Pierrefonds, Quebec H8Z 1N1

1937 1982

March 31

"I am with you and will watch over you wherever you go" (Gen. 28: 15a).
With praise and thanksgiving to God, we are happy to announce the 45th Wedding Anniversary of our parents,

GERALD and GERRIE EXEL

We give thanks to God for keeping them in his care in the past and we pray that he will continue to be with them and bless them in the future.
Congratulations and love from all of us children:
Henry & Margaret
Everdina & Kenneth
Eric & Nikki
Ada & Henk
Anne & Jack
Gerda & Randy
Charley
Frances
Twenty-one grandchildren and one great-grandchild.
We will be celebrating the occasion with an open house on March 31, 2-4 and 7-10 p.m. Best wishes only.
Home address: P.O. Box 24, William St., Brussels, ON N0G 1H0

ANNIVERSARIES

1957 1982

March 22

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

CASE and WILMA BOSMA
(nee Altena)

With love from your children:
Alvin & Elsie Bosma — Mount Hope
Simon & Teresa Elzinga — Caledonia
Bob Bosma
Sid Bosma
Home address: 65 Lister Ave., Hamilton, ON

Andijk Terrace
1937 1982

March 25

With praise and thankfulness to God, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents, and great-grandparents,

JACOB and GRIETJE MANTEL
(nee Nierop)

We thank the Lord for parents who love him, and we wish them many more happy years together.
Jim & Jane Mantel; Rosalie & Alfred (Ryan), Cheryl, Diane, Jimmy D. — Terrace
Walter & Linda Mantel; Ron, Steven, David — Terrace
Ida & John Reedijk; Jacqueline & Roger (Meggan, Melissa, Jennifer), Leo & Cindy, Dick, Kerri, Kevin — Lethbridge
Tena & Alan DeJong; Caroline, Edward — Coquitlam, BC
Norman & Geri Mantel; Sandra, Shelley, Christopher — Terrace
Vic & Tilly Mantel; Andrea — Edmonton
Home address: 3623 Kalum St., Terrace, BC V8G 2P4

1952 1982

March 20

With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of our parents,

GERRIT and SHIRLEY RIEWALD

May the Lord bless them, filling their lives with joy and happiness in the years to come.
With love and congratulations from their children and grandchildren:
Andrew Riewald — Alberta
Stan & Ann Riewald; Lena, Heather, Stanley — Hagersville
Arnold & Joyce Riewald; Danyse — Smithville
Alice Riewald & Randy Elgersman (boyfriend); Shirley Anne — at home
Frank Riewald — Dordt College
Jack & Debbie Snippe; Robert — Wellandport
Veronica Riewald — at home
Linda Riewald — at home
Sheila Riewald — at home
Open house will be held at their home on Saturday, March 20, 1982, from 2-6 p.m.
Home address: R.R.#2, Cayuga, ON N0A 1E0

1952 1982

March 24

We are happy to announce the 30th Wedding Anniversary of our parents,

FRED and KLAZINA WIERSEMA
(nee De Weerd)

May God continue blessing them in the years to come.
With love and congratulations from their children:
John & Marilyn Wiersema; Stephen
John & Alice Van Ryswyk
Eddie & George Wiersema
Home address: 1187 Greyrock Cres., Ottawa, ON K2C 2A3

Share the news,
happy or sad,
with the C.C. family.

OBITUARIES

On February 24, 1982, the Lord took unto himself, after a lengthy illness, my wife, our daughter-in-law, sister-in-law, and aunt,

MARY KEIZER
(nee Kloostra)

in 34th year and after 12 1/2 years of marriage.
Beloved wife of Jasper Keizer — Trenton, Ont.
Peter & Jane Keizer — Trenton, Ont.
Jan & Margaret Markvart; Anna, Tanya, Marella — Hepworth, Ont.
Rick & Florence Bouwma; Peter, Martin, Jane — Foxboro, Ont.
Simone Keizer — Calgary, Alta.
The funeral service was held at the Ebenezer Chr. Ref. Church, Trenton, Ont., on Saturday, February 27, 1982. Rev. A. VanGeest officiated.

On February 24, 1982, in his infinite mercy, the Lord delivered from her earthly struggle and promoted to glory, his child, my dear daughter, our sister, and our dearest aunt,

MARY

in her 34th year.
Beloved wife of Jasper Keizer, dear daughter of Mrs. K. Kloostra and Mr. R. Kloostra predeceased.
Dearest sister of:
Ellen & Klaas Scheepstra
Ruby & Bill Leistra
John & Ann Kloostra
Seiger & Henny Kloostra
Mike & Agatha Kloostra
Sylvia & Sako Greydanus
Trudy & Klaas Hoogsteen
Elizabeth & Don Harnden
Doris & Frank Vreugdenhil
Jane & Peter Dibbets
37 nieces and nephews, 4 great nieces and nephews. Predeceased by two brothers-in-law and one niece.
Mrs. R. Kloostra, 89 First Ave., Trenton, ON K8V 4C2

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).
Suddenly on Friday, February 26, 1982 our Lord called home our loving and caring mother and grandmother,

SYLVIA (Sjoukje)
SCHREIBER-BOSGRA

in her 80th year.
Beloved wife for 50 years of John (Jan) Schreiber,
mother and grandmother of:
Gordon & Nellie Schreiber; Joyce, Robert, Andrew — Georgetown
Peter & Alice Schreiber; Judith, John, Sandra, Theodore — Acton
Bert & Alice Schreiber; Sylvia, Martha, John, Derek — Ottawa
Riemke & Dennis Hancock; Timothy, Tanya — Georgetown
"It is well with my soul," was her confession.
Home at last, we are all God's children,
From the morning-hour of birth,
He lets us live and laugh and love,
And have our day on earth;
He guards us through the afternoon,
Till sunset's rays are cast,
Then one by one, with gentle words,
He calls us Home at last.
7900 McLaughlin Rd. S., R.R.#10, Apt. #2203, Brampton, ON L6V 3N2

The Fellowship Club of Orangeville, Ont. expresses their deepest sympathy to the family VanderVeen in the passing away of their husband, father and grandfather,

RALPH VANDERVEEN

He was an active member and president of our group. May God's sure promises comfort the family in their bereavement.

OBITUARIES

1917 1982

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:8).
On March 5, 1982, our heavenly Father took unto himself, our dear brother-in-law, and uncle,

ROELOF VANDER VEEN

Dear brother-in-law to:
Heilke & Minnie Mulder — Edmonton, Alta.
Herman & Sien Tuls — Orangeville, Ont.
Dear uncle to:
Corry & Wayne Tinga — Edmonton, Alta.
Gladys & Len Zylmans — Edmonton, Alta.
Walter & LaDonna Mulder — Edmonton, Alta.
Hetty Tuls — Windsor, Ont.
Carolyn & Jack Belder — Orangeville, Ont.
Arlene Tuls — St. Thomas, Ont.

TEACHERS NEEDED

BELLEVILLE: Belleville District Christian School will have openings in the **primary** and **junior** divisions and a vacancy in a **combined grade 7-8** position for the school year 1982-83. Please send applications and resumes to: Mr. H. Schaly, Principal, Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z6; phone: (613) 962-7849 (school).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography** and **French.** Please send your applications to: Ren Siebenga, Principal.

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for a definite opening in the **intermediate grades**, and possible openings in the **primary** and **senior grades.** Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

BRESLAU: Woodland Christian High School invites applications from persons qualified to teach **French,** preferably with an English minor. Address letters of application (with resume) to: c/o Education Committee, Woodland Christian High School, R.R.#1, Breslau, ON N0B 1M0; or call the school at: (519) 648-2771.

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades.** For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

DUNNVILLE: We are a friendly, rural, well-established Christian school in the Niagara belt seeking a teacher for a possible **grade 3-4** opening in the 1982-83 school year. Ask about us, you'll be glad you did. Mr. Wm. R. Rang, Principal, Dunnville Christian School, R.R.#1, Dunnville, ON M1A 2W1

Classified Advertising

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for openings in the areas of **music, English** and **French.** We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. Please inquire or apply to: H. Kooy, Principal, Chatham, District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DRAYTON: Calvin Christian School in Drayton invites applications for a possible opening in the **combined grades 1 and 2** class. For information and application forms contact the Principal: A. Borger, P.O. Box 141, Drayton, ON N0G 1P0; phone: (519) 638-2935 (school) or (519) 638-2066 (home).

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a **grade 2** teacher for the 1982/83 school year. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEORGETOWN: The Georgetown District Christian School invites applications from experienced teachers for the **grade 6 and/or grade 7** level; preferably with ability to teach music. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: John Calvin Christian School invites applications for possible **full-time** and **part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the **grade 5-8 area.** Contact: W.H. Hultink, Principal, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

HAMILTON: Hamilton and District Christian High School invites applications for a position in **business education** (typing and commercial subjects). Forward application and resume to: Mr. John E. Top, Principal, 28 Athens St., Hamilton, ON L9C 3K9 or phone: (416) 389-3411.

JARVIS: Jarvis District Christian School solicits applications from qualified teachers for a **Grade 3-4** position. Send applications to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444 or (519) 428-0887.

KITCHENER: Laurentian Hills Christian School invites applications for the **grade 1-2** position for the 1982/83 school year. Please send all inquiries to: Evert Vroon, Principal, 11 Laurentian Dr., Kitchener, ON N2E 1C1; phone: (519) 576-6700.

LONDON: London Parental Christian School invites applications for the position of **teaching principal** for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

TEACHERS NEEDED

NEWMARKET: Holland Marsh District School invites applications for a vacancy in the **junior grades** for the 1982/83 school year. Teachers with ability to teach French will be given a preference. We are also in need of a **kindergarten** teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary** grades beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

OTTAWA: Ottawa Christian School invites applications for teaching positions in the **lower** and **upper elementary** levels. Preference will be given to applications with French and/or music majors. Contact: Mrs. E. Klassen, Principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; (613) 722-5836 (school 12-4 p.m.) (613) 824-7946 (home).

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from **kindergarten - grade 9.** Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. CATHARINES: Typing teacher, Beacon Christian High School in St. Catharines needs a half-time typing teacher from April 19 through June 21, 1982. Make inquiries or application to: John Vriend, Principal, (416) 937-7411.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in the **junior** and **intermediate** grades as well as a possible opening in **remedial** education for the next school year. Also available will be a possible vacancy in **kindergarten** and part-time **music** position. Preference will be given to Canadians. Interested applicants are invited to contact: Mr. Jack Zondag, Principal Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten** and **relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

SARNIA: Sarnia Christian School invites applications for positions in grades **2 and 3** and also for a possible position at the grade **5-6 level.** Please submit applications and resumes to: Mrs. G. Vander Meulen, Secretary of Education Committee, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4

STRATFORD: The Stratford and District Christian School will have an opening in September, 1982 for a **combined 1-2** position, approximately 15 students. Please send inquiries to: A.J. Vanderstoel, Principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or (519) 284-1031 (home).

Open up your heart
and let the
Son shine in!

TEACHERS NEEDED

TORONTO: Toronto Central Christian School is soliciting applications for the positions of **teaching principal, primary teacher,** and **junior teacher** for the 1982/83 school year. For further information please contact: Miss Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036 (school).

WELLANDPORT: Wellandport Christian School invites applications for possible openings in the **primary and junior** grades. Direct inquiries to: Wm. Thies, Principal, Wellandport Christian School, R.R. #1, Wellandport, ON L0R 2J0; phone: (416) 386-6272 (school) or (416) 386-6826 (home).

WILLIAMSBURG: Timothy Christian School invites applications for a possible vacancy in the **Grade 5 and 6 combination**, 25 pupils, for September, 1982. Please send your application and resume to: Mr. James Kooistra, Principal, Timothy Christian School, Williamsburg, ON K0C 2H0; phone: (613) 535-2687 (school), (613) 535-2152 (home).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

Alberta

MEDICINE HAT: The board of Medicine Hat Christian School Society is soliciting applications for the **primary** and **junior** grades; preference will be given to an experienced teacher. All those who are interested and challenged to start in a new school are invited to contact: Mr. William Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4. Phone: (416) 945-2657. Applications and resumes can be sent to the same address or to Mr. John Deys, P.O. Box #809, Redcliff, AB T0J 2P0. Phone: (403) 548-7171.

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth** and **fifth grade combination** and a **teaching principal** for grade six and seven. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent.
Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

SMITHERS: Smithers Christian School is in need of a **grade one** teacher. Please send inquiries to: G. Ewald, Principal, Box #2117, Smithers, BC V0J 2N0; Phone: (604) 847-9833.

TEACHERS

Lambton Christian High School

is seeking applications for the following positions for the school year 82/83:

- **principal** – beginning September '82 or September '83
- **French major** • **math**
- **history major** • **Engl**

or any combinations of the above.

Submit resume to:
Karen DeWaal, Secretary of the Education Committee,
1458 Cathcart Blvd., Sarnia, ON N7S 2J2
(Lambton Chr. High School) Phone: (519) 542-6347

London District Christian Secondary School

London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ **English** ★ **geography** ★ **music**

Additional vacancies are possible.

Please send your application to:
W. Drost, Principal,
London District Christian Secondary School,
24 Braesyde Ave., London, ON N5W 1V3
Phone: (519) 455-4360

Beacon Christian High School

in
St. Catharines, Ontario
invites applications for possible opening in the following areas:
History (or history/geography)
Music
Typing (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Alberta

Immanuel Christian School

in Lethbridge, Alberta
is now accepting applications for the 1982/83 school term.
Our school currently offers christian instruction to 675 students in kindergarten through grade 12.
We have definite openings in the following areas:
High School – social studies and English
Junior/Senior High – industrial arts and home economics
grade 3 grade 4
librarian special education
If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!
Send all correspondence to:
Mr. H. Konynenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains, is inviting applications for one opening in the **upper elementary grades** and **junior high.**
Anyone specializing in science will be given preference.
Send applications and inquiries to:
Mr. Peter Valkenier, Principal,
P.O. Box 669, Rocky Mountain House, AB T0M 1T0
Phone: **(403) 845-3516**

EDMONTON Christian Schools

Although a number of applications have been received, we are still looking for applicants to fill the following positions:

junior high — French and math
senior high — industrial arts
business education
counsellor

Our system consists of nearly 70 committed educators seeking to work out an educational experience which clearly reflects on Christ's claim on life.
We believe our educational community offers personal and professional growth.

Those interested call:
H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

Classified Advertising

TEACHERS NEEDED

British Columbia

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics

Science — general, chemistry, physics

Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

604-581-1033 (school) or **604-524-6753 (home)**

Abbotsford Christian Secondary School

Applications are invited for positions in:

history — **library**
art — **home economics**

in addition there are possible vacancies in:

commerce — **French**
girls P.E. — **industrial education**
music

Our fully equipped secondary school offers a comprehensive Christian education for 265 students in grades 8 through 12.

Teachers wishing to become part of a dynamic, growing Christian school system in the hub of the Fraser Valley, are invited to apply. The ability to teach in more than one of the above subject areas is an asset.

Send resume and references, along with applications to:

J.A. Messelink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528

The Houston Christian School Society

invites applications for the following teaching position for 82/83,

possible grade 3-4 position
grade 5/6 home room
with science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0

Phone:

(604) 845-7736 (school) **(604) 845-7907 (home)**

TEACHERS NEEDED

MAPLE RIDGE: The Haney-Pitt Meadows Christian School has possible openings for September, 1982 in combined **grades 3 and 4,** and **grades 5 and 6.** Preference will be given to those applicants with teaching abilities in music and/or French. All interested persons are requested to apply (include resume) to: Mr. F. Groenewold, Education Committee, Haney-Pitt Meadows Christian School, Box 338, Maple Ridge, BC V2X 7G2.

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year. Also possible opening for a teacher in **junior high school** in **science, math** and **French.** Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

HELP WANTED

DRUMBO: Wanted on dairy farm, **agricultural student** with experience in milking and farm machinery: starting in April; room and board available. Contact: Nick Bakker, R.R.#1, Drumbo, ON N0J 1G0; phone: (519) 463-5502.

NOVA SCOTIA

Wanted a Christian, married man for a large dairy farm in Nova Scotia, as an assistant **herdsman**; must be dedicated to dairy cattle; experience in milking and showing of cattle would be helpful; will have the opportunity of sending children to a private school; only those seeking a permanent job need apply, no triflers please. Apply stating references, age, marital status, experience and salary expected to Box 4683, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

C.S.I. District 11 *(Alberta, Manitoba, Saskatchewan)*

requests applications for the position of

CURRICULUM CO-ORDINATOR

commencing September, 1982.

Duties to consist of curriculum development and consultation to the district schools.

The district office will be located in Calgary.

Please send resume or request for job description before April 15, 1982, to:

Ary DeMoor,
10705 - 139 St.,
Edmonton, AB
T5M 1P6
(403) 455-8904

EMPLOY. WANTED

Gevraagd: **assistentie tot emigratie** naar Canada. Hij: Cios-sportleider, diff. recreatiesport, zwemonderwijzer en sportmassage. Zij: Bejaardenverzorgster, ervaring zwakzinnigenzorg. Zijn bereid ander werk te aanvaarden. Contact: M. Jellema, Bar. Bentinckstr. 25, 7731 EJ Ommen.

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

Single, male, 20-years-old, looking for work on a modern **dairy** farm. All year around if possible; 5 years of experience on a dairy farm; ready to work immediately; experience in milking and field work, etc.; prefer Ontario, Alberta, or B.C.; wages negotiable. Write or phone: John Dykstra, 2612 Cairns Ave., Saskatoon, Sask. (306) 343-9231 or (306) 652-9685.

FOR RENT

FENWICK: spacious, 2 bedroom, semi-detached bungalow with lots of land for gardening; walking distance to the village; $265 monthly plus utilities; available April 1. Phone: (416) 892-2310.

EDMONTON: one bedroom suite for sublet; furnished; available April 12 - July 31, 1982; $304/month. Call: Mr. G. Brouwer (403) 477-5996, Edmonton, Alta.

HELP WANTED

ROCK ON!

Now that we have your attention please read on. Pyramid Music is looking for youth minded individuals interested in promoting **"Christian Rock"** in the area in which you live. Please write: 280 Caroline St. S. #32, Hamilton, ON L8P 3L9

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

GODERICH: Looking for a responsible person or family to work on a 400 sow farrow-to-finish operation; house available; Christian school bus pick up at the gate. Send letters to: Harry Burgsma, R.R.#6, Goderich, ON N7A 3Y3 or phone for an interview: (519) 529-7982.

FOR RENT

Voor vacantie in Holland. Aangeboden stenen zomerhuisje, compleet ingericht, verwarmd. Omgeving Haarlem, Amsterdam, Leiden, den Haag. April, mei en oktober f 250, juni en september f 300 en juli en augustus f 375 per week, alles inbegrepen. Tel: 02502-7856. Adres: H.W. Vonk, Duinlaan 12, 2121CB, Bennebroek, The Netherlands.

Between **LONDON** and **INGERSOLL:** 2 bedroom apartment in the country; private entrance; lovely surroundings; suitable for a retired couple who would enjoy living on a farm. (519) 285-3325.

ST. CATHARINES: 1 bedroom apartment available April 1, 1982 in the St. Catharines (S.W.) area; $200 monthly; no children; no pets; first and last months rent. For more information call: 688-1808 after 5 p.m.

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

FOR SALE

1978 — 23 ft. **Prowler Trailer** with full bathroom, awning and patio; sleeps 6; on lot in Bracebridge area; price $6,575.00. For more information call: (416) 822-0694.

ORGAN Conn — **Rhapsody 625.** Two full manuals — 25 pedals including Leslie tone cabinet, all in excellent condition — always used in home, but very suitable for small church. Asking price: $3,500.00. For more information call: Kingston, Ont. 1-613-389-7146 in the evening.

MINISTER NEEDED

ORILLIA: The Orillia Chr. Ref. Church is in need of an experienced minister who will preach and teach the Word of God according to our doctrinal standards. Any minister who feels so moved by the Holy Spirit to serve the Lord of the Church by ministering to this congregation and its needs, and is interested in pursuing this advertisement, please contact the clerk: Mr. W. Luymes, R.R.#1, Orillia, Ontario L3V 6H1. Phone: (705) 325-1836.

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

THE KING'S COLLEGE
A Christian Liberal Arts College

HELP WANTED:

library technician

Duties: acquisitions, cataloging, maintenance of catalog and serials records.

Requirements: graduation from an accredited Library Technician program

clerk/typist

Duties: routine typing and other office duties, may include some routine financial work.

Requirements: accurate typing skills, pleasant telephone manner.

Send resume and names of three references to:

Director of Administration,
The King's College,
10766 - 97 Street, Edmonton, Alberta T5H 2M1
Phone: (403) 428-0727

PERSONAL

Sensitive, Christian gentleman, 46, likes travelling and the out-doors wishes to meet a Christian lady with a sense of humour. Please write: Box #4685, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen de volgende personen op te sporen?

ARENTSEN, Wilhelmus Hermanus, geboren te Zevenhuizen op 22 februari 1917, naar Canada vertrokken in 1952.

BAAS, Cornelis (of nabestaanden) geboren te Amsterdam op 10 november 1899, naar Canada vertrokken in 1924.

DORUITER, G.H. geboren op 22 september 1940, laatstbekende adres te 's-Hertogenbosch.

DEN HARTOG, Jacobus Marinus geboren op 11 mei 1926, naar Canada vertrokken in 1954.

VAN KESTEREN, Melchior Adrianus G. geboren te Lisse op 14 april 1953, in 1977 naar Canada vertrokken.

VAN DER LAAN, Sibilla Susanna Maria geboren op 14 november 1939, naar Canada vertrokken in 1981.

VAN OORT-JOLES, Hendrina Minnie, geboren te 's-Gravenhage op 7 oktober 1914, naar Canada vertrokken in 1962.

DE SLIGTE, Hendrik J. geboren op 2 maart 1917, naar Canada vertrokken in 1953.

VAN SON, Wilhelmus, geboren te Woensel op 3 februari 1917, naar Canada vertrokken in 1953.

VAN STEENHOVEN, Jozephus, geboren te Schiedam op 2 januari 1938, laatstbekende adres te Edmonton.

STREUR, Sebastianus Leonardus, geboren te 's-Gravenhage op 15 februari 1917, naar Canada vertrokken in 1955.

VOORDEWIND, Hendrik Regnerus, geboren op 22 februari 1903, laatstbekende adres te Toronto, Ontario.

Netherlands Consulate General
One Dundas Street West,
Box 2, Ste. 2106,
Toronto, Ontario M5G 1Z3
Tel: [416] 598-2520

COTTAGES

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Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

REAL ESTATE

FOR SALE:

Bread and Pastry Bakery in Greater Vancouver area; modern equipment. Please contact: P. vander-Hoek, 11495 - 96th Ave., Surrey, BC V3V 1V8 or phone: 581-1344.

Classified Advertising / Books

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

KINCARDINE area; 200 acres; Hwy. farm in hotline; 62 tie-up dairy barn; brick house; $350,000. BD5.

TEESWATER area; 356 acres, 341 workable; 3 sets of buildings; $485,000. BG8.

TEESWATER: 515 acres, 380 workable; 60 tie-up dairy barn; double four cow parlour; will divide. BD7.

COLBORNE: 50 acres; modern barn; bank barn; good house; $138,500. KS2.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLET Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HULLET Twp.: 550 hog barn, 2nd barn; 15 acres; good house; $110,000. LP28.

HULLET Twp.: 97 acres, 95 workable; $200,000. LA55.

TUCKERSMITH Twp.: 110 acres, 87 workable; modern house. PG27.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HIBBERT Twp.: 100 acres, 73 workable. XA49.

HIBBERT Twp.: 100 acres, 87 workable; house and barn. XG18.

PERTH County: 1,064 acres, 1,045 workable; level; tiled. XG5.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS Twp.: 80 sow barn; space for expansion; 50 acres; 140,000. IP11.

HULET Twp.: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; $268,000. LP1.

HULLET Twp.: 100 acres, 94 workable; 1,500 hog barn; FCC mtge.; good house; $275,000. LP16.

HULLET Twp.: 187 acres, 175 workable; 50 sow farrow-to-finish; liquid manure; FCC mtge.; $400,000. LP17.

HULLET Twp.: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLET Twp.: large broiler and roaster quota; 75 acres; brick house. LC13.

PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849

HOLLAND MARSH

Profitable 42000 square foot greenhouse operation on approximately 10 acres; easy to grow cucumber crop; perfect soil condition; will also suit flower growers; cozy 4 bedroom home; good financing available; just steps from Christian Reformed Church and Christian school; listed as $275,000.00. For this and other properties in the area please contact:

Margaret Verstappen
at Hometown Realty Corp.
Nobelton, ON
Phone: [416] 859-4141 or
[416] 857-0508

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327 ACRE DAIRY FARM

12 cow milking parlour, free stall barns, slotted floors; 2 harvestore silos, 2 contrete silos. Barns nearly new; Century 2 family brick home, completely renovated. Complete with nearly all new equipment. 175 head registered holsteins, large milk quota. Hurry, this farm **must** be sold.

Call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
[416] 774-7624
ask for Keith Miller
774-4077 [evgs.]

REAL ESTATE

73,000 CAGE LAYERS: fully automated; 148 acres land.

20,000 CAGE LAYERS: broilers, pullets; wholesale egg route; 2 homes.

6,500 BROILER BREEDERS: nearly new home and barn; 20 miles from Hamilton.

148 ACRES: crop land; 3-bedroom home near Canfield.

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774-4077 [evgs.]

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Not your average person

CC's Classifieds are not for your average person. The Family Announcements and the personal column are unique to the paper. That is because CC readers are not ordinary people. They are kept together by a common heritage: the Reformed faith. CC readers also form a unique communion of saints.

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Reach your family, friends and acquaintances the unique way. C.C. Classified.

Biography

One man's missionary fervor: the Spirit at work

Billy Graham, Evangelist to the World, John Pollock, Harper & Row/Fitzhenry, 1979; pb., 324 pp. Reviewed by Rudy W. Ouwehand, Cobourg, ON

This sequel to Pollock's 1969 biography of Billy Graham's first 51 years brings us up to date on the life and ministry of this world-renowned servant of God. It deals in depth with the globe-circling crusades and conferences which have made Billy Graham, in truth, an evangelist to the whole world.

As the book takes us from India to Korea and from Ireland to Brazil it is much more than the story of Billy Graham. It is the story of many Christians working behind the scenes of every crusade to bring the gospel of Jesus Christ to the people of the entire world. In each crusade there are stories of individuals whose unique contribution served to remove obstacles and to show the hand of God upon the preparations for the crusade.

Billy Graham appears as a man of great humility and sincerity who seeks to be obedient before God to his unique calling in this world. From his relationships with presidents and world leaders to his time with his family, the book gives us an insight into the private and public life of a figure most of us have seen on our televisions.

I enjoyed reading this book, especially the earlier chapters which are marked with mounting excitement as preparations for crusades overcome many organizational difficulties. It is thrilling to read of the many thousands who are reached with the Word of salvation through Jesus Christ. The description of the thorough follow-up procedures can make each one of us realize our own responsibilities with respect to the nurturing of new believers. The book points to the urgency of the task of evangelism, a task that calls for every Christian to be involved in witnessing to friends and neighbours of the love of Christ.

There are many who readily criticize Billy Graham. I recommend that such people read this book. From it can be learned that it is not Billy Graham who is important, but that the Spirit of God is at work throughout the world. Then we can join Billy in saying, "To God to be the glory!"

Family

The birds, bees, and teenagers

Sexuality: Guidelines for Teenagers, Arvis J. Olsen, Baker/Mitchell, 1981; pb., 109 pp., $2.95. Reviewed by John A. Vissers, North Vancouver, B.C.

It is usually difficult for Christian parents and leaders to find a positive, sensitive, realistic, and Biblical book on sexuality to place in the hands of teenagers. **Sexuality: Guidelines for Teenagers** is such a book. Arvis J. Olsen, a mother of four, is a registered nurse who has done extensive counseling in the area of sexuality.

The book is written in a simple and straight-forward style and covers a great many topics on which teenagers ought to be taught the Christian perspective. Divided into four sections, each section has a list of discussion questions at the end which may be used for personal thought and study or for family and group conversation.

In part 1, entitled "God's Creation," Olsen describes the reproductive system in the context of creation — the creation of the universe and each person. In part 2 on "Sexuality and Morality," a variety of topics are discussed within a biblical moral framework: fornication, abortion, adoption, birth control, adultery, sexually transmitted diseases, homosexuality, and masturbation. The information given is current, case studies from the files of the author are used to illustrate points, and the scriptures are used extensively.

"On To Marriage" is the title of part 3. Part 4, called "Make the Most of You," sets the entire discussion of sexuality in the context of a teenager's self-image who he/she understands himself to be in light of God's love.

Altogether, this book is helpful to teenagers (and parents teaching them) as they seek to understand the meaning of sexuality for their own lives. That meaning is found in the scriptures and not in the popular teaching of our society.

SUN VALLEY, Calif. (EP) — JONI EARECKSON, for 15 years a quadriplegic following a swimming accident in the Chesapeake Bay when she was 17, will marry KEN TADA on July 3, 1982, in Grace Community Church here. The 35-year-old groom is a high school teacher and a coach in the "Special Olympics" designed for handicapped youngsters.

Joni, star of the movie by that name and the author of two best-selling books, **Joni** and **A Step Further,** met Mr. Tada at Grace Community Church. They will live in Joni's specially equipped house in Woodland Hills, Calif., close to the office of her agency, Joni and Friends.

Sociology

A matter of life and death

The Right to Live, The Right to Die, C. Everett Koop, Tyndale House/Mitchell, 1976; pb., 117 pp. Reviewed by Christina Pleizier, Navan, ON

Many volumes have been written on the two issues presented in this publication, abortion and euthanasia, yet the author has managed to sketch in this small book the major dilemmas surrounding these issues, and his response to them. Dr. Koop has recently been appointed Surgeon-General of the United States, and as pediatric surgeon has in his lifetime often been confronted by these perplexing ethical questions. He treats them not in a clinical, detached manner, but with a personal approach and real concern.

In the first part of the book Koop presents the issue of abortion, outlining its present legal status in the US, and its theological, moral and technical aspects. He clearly states his own stand on the issue, which he bases as a Christian on the Word of God: that abortion for whatever reason is a denial of the sanctity of human life. He states that "As soon as one questions the value of human life, there really is nothing to prevent him from considering what human beings under what circumstances should rightfully be exterminated."

This is also Dr. Koop's perspective with regard to euthanasia in the second part of the book. He presents the difficult moral dilemmas faced by patients and their families when they ask the question, "Is this life still worth living?" No easy answers are provided, but Koop does give guidelines and states his certainty that court rulings cannot provide satisfactory solutions. This booklet provides a very sensative, concise, and readable overview of these two issues. A good discussion starter.

ANNOUNCING!!!

An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

Holy Land, Egypt, Holland
Fully escorted
June 17 — July 3, 1982
Cost from Chicago
★ **$1755 (share basis)** ★

Special rates from other areas in U.S. and Canada. Extended stay in Europe at no extra air fare. Includes all transportation, 1st class hotels, transfers, sight-seeing, most meals, tips, and taxes.
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All Points Travel Service,
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PHONE: (206) 362-9446

Events

CELEBRATE WITH US
CLAC'S
30TH ANNIVERSARY

Saturday, April 17, 1982
Silverthorn Collegiate
Mill Rd., Etobicoke-Toronto

OPENING: 9:30 a.m.
SPEAKERS: Arie Hordyk
Bernard Zylstra
Gerald Vandezande

BANQUET: 5:30 p.m. John Knox Chr. School.
Brampton
Tickets: $9.00
(416) 744-2340

Vancouver area hosts a ministry in many tongues

Home Missionary Stephen Jung ministers to Chinese Christians who speak Mandarin, Cantonese, and English. And now, Fukienese speaking Chinese-Canadians have joined his congregation, meeting in Richmond, near Vancouver. Rev. Jung has until recently also ministered to the Vietnamese refugees in Abbotsford, about 20 miles away from Richmond. These refugees are sponsored by the Christian Reformed churches in Abbotsford.

Some 80 Chinese-Canadian Christians attended Sunday worship services in Richmond. Many can understand only one of the three Chinese languages. The Chinese children, who had been raised in Canada, speak English. The task of translating the sermons and Sunday school lessons is complicated. The Richmond congregation does not let the language barriers stand in their way of evangelism programs. In fact, they recognize that bringing new Christians into their congregation will complicate the language problem.

Organ Concert by Christian Teeuwsen

on Friday, March 26, 1982 at 8:30 p.m.
in the St. Thomas Anglican Church,
99 Ontario St., St. Catharines, Ontario

The program features works by Bach, Reger, Langlais Bohm, Bruhns, Eben, and Couperin. Also Variation on the hymn tune, "*All Glory Laud and Honour*", by Christian Teeuwsen with audience participation.

Free will offering to cover expenses.

Calendar of events

Mar. 8,15,22 The Second Christian Reformed Church in Toronto, 265 Albion Rd. is sponsoring the film series, "Whatever Happened to the Human Race," by Dr. F. A. Schaeffer and Dr. C.E. Coops. Films 1 and 2 are on March 8 at 7:30 and 9 p.m. Film 3 is on March 15 at 8 p.m. Films 4 and 5 are on March 22 at 7:30 and 9 p.m.

Mar. 13-21 Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."

Mar. 20 Niagara League Young People's Talent Festival '82 held in Hamilton Christian High School, at 7:30 p.m. sharp. Proceeds for league fund raising project, Somolia.

Mar. 22-Apr. 3 Christian Stewardship Services' Harry Houtman on tour in British Columbia.

Mar. 26 Organ concert by Christian Teeuwsen at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines.

Mar. 26-28 H.D.C.H. Anniversary celebrations.

Apr. 1-3 Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa." Reservations are needed. Please call (416) 741-2140.

Apr. 2,3,7, 16,23,24 Frisian play "Kain." (see advertisement on this page for more details).

Apr. 9 On Good Friday the Brampton Christian Choral Society, under the direction of William Hoekstra, will perform "Hallelujah What a Saviour" at 8:00 p.m., in the Second Chr. Ref. Church on the corner of McLaughlin Rd. and Steeles Ave. in Brampton.

Apr. 16 St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.

Apr. 17 CLAC's 30th Anniversary at Silverthorn Collegiate, Mill Rd., Etobicoke, Toronto. Opening: 9:30 a.m. Banquet: 5:30 p.m.

Apr. 17 Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets $9.00. Call (416) 744-2340 or your local CLAC office.

Apr. 24 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.

Apr. 26-28 Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.

May 1 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.

May 5 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.

May 8 Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.

May 21 All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.

May 21-24 All Ontario Young Calvinist Convention, University of Western Ontario, London.

June 19 25th Anniversary of Knox Christian School, Bowmanville.

June 8-18 Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.

July 6-8 Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.19	Wed.Mar.17	Fri.Mar.12-10a.m.	Wed.Mar.10-noon
Fri.Mar.26	Wed.Mar.24	Fri.Mar.19-10a.m.	Wed.Mar.17-noon
Fri Apr.2	Wed.Mar.30	Fri.Mar.26-10a.m.	Wed.Mar.24-noon

Let's Play Chess

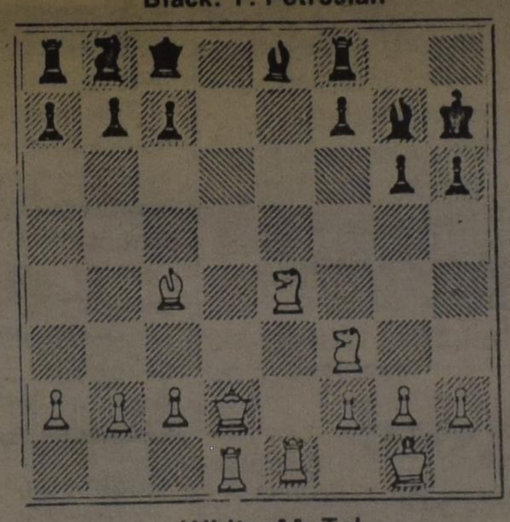
Editor: Pete Layer

GAME--SACRIFICE

The following game was played in the 1974 Soviet Team Championship between two ex-World Champions, M. Tal and T. Petrosian.

M. Tal White	T. Petrosian Black	White	Black
1. P-K4,	P-KN3;	13. P-K5	PxP;
2. P-Q4,	B-N2;	14. BxP,	N-K4;
3. N-QB3,	P-Q3;	15. NxN,	BxB;
4. N-B3,	N-KB3;	16. N-B3,	B-N2;
5. B-K2,	0-0;	17. QR-Q1,	Q-B1;
6. 0-0	N-B3;	18. B-B4,	B-K1;
7. P-Q5,	N-N1;	19. QN-N5 ch.,	PxN;
8. R-K1,	P-K4;	20. NxP ch.,	K-N8;
9. PxP e.p.,	BxP;	21. Q-B4,	N-Q2;
10. B-KB4,	P-KR3;	22. RxN,	BxR;
11. N-Q4,	B-Q2;	23. BxP ch.,	Resigns
12. Q-Q2,	K-R2;		

Black: T. Petrosian



White: M. Tal

Can you find the way to mate after 23...., RxB; 24. QxR ch.? Black has some defensive moves left, but White can find new mating threats every time. It is surprising how many times a win is possible from an ordinary-looking position like the one shown above.

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Ask for details about any of these three programs.

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Books

Dr. Martin Lloyd Jones

This remarkable preacher died on March 1, 1981. He was, at first, a very successful heart specialist, but he felt that he was not doing enough for his patients. So he became one of the most powerful preachers of our day.

During the Second World War he became the pastor of the famous Westminster Chapel not far from Buckingham Palace. Thousands came to hear him. He established the Westminster fellowship. This was a gathering of 400 pastors who discussed theological issues.

He was opposed to having celebrities take part in evangelistic meetings. He had no choir, song leader or soloist. He was opposed to an alter call and did not go to the door to shake hands. Why? Because he trusted in the Holy Spirit to do the work of conversion. He went to his study after the service and waited for people to come to him. He often spent long hours counselling on Sunday evenings.

Lloyd Jones was a Calvinistic preacher. He not only was pastor of Spurgeon's church, but also stood in his tradition. He appealed to all classes, high, middle and low.

Has has written a number of books, which are all highly recommended. I have two of them in my library. **Spiritual Depression: Its Causes and Cure** contains a number of very interesting sermons dealing with the subject; and the other one **From Fear to Faith** contains an exposition of the book Habakkuk. It is only a small book, but very helpful. Any book by the author is worth having and reading.

Rev. J. Quartel,
Ottawa, Ont.

EDITOR'S NOTE:

Brief biographical notes on other writers such as this would be appreciated.

Bible study

Reprints may not always be the best buy

The Illustrated Bible Dictionary, 3 vol., Tyndale/Mitchell, 1981; hc., 1727 pp., $110.00. Reviewed by J. DeVries, Hamilton, ON

The Illustrated Bible Dictionary is a revision of a popular earlier work called **The New Bible Dictionary,** a one-volume dictionary, published in 1962, that has proven itself very sound but dated. **The Illustrated Bible Dictionary** by way of contrast is a three-volume revision of the earlier work. Its dust jacket tells us that it contains 1 1/4 million words, 2150 entries, 1600 photographs, maps, charts and diagrams, spread over 1700 pages. Most of the illustrations are in full colour. So much for quantity.

The text is lucid, written by 165 world renowned specialists in their field. F.F. Bruce, J.I. Packer, H.N. Ridderbos, and R.H. Mounce are some of the contributing scholars.

The cartography is of high quality and makes the point that the text is trying to get across. It seems that for every city or area mentioned a map is printed. The maps are very clear as is not always the case with maps if Israel.

The book, however, is not without error or omission. One example will suffice. The index indicates that "Bittern" is to be found on page 61, but it is only mentioned there as a translation problem. There is no article on "Bittern," whereas the older version does have one.

Comparing this text with its predecessor the reader will observe that many articles are not rewritten at all as the date of the books listed in the bibliography indicates. It appears that the revision consists mainly of adding illustrations as indeed the title reflects.

It is indeed the illustrations that make this dictionary attractive but it also adds to the cost. In Canada the set sells for $110 , the older volume for about $20. The book can be described as superlative, including the price.

History/Economics

Analysis of our economic past

Canada Since 1945: Power, Politics, and Provincialism, Robert Bothwell, Ian Drummond, and John English; University of Toronto Press, 1981; cloth, 489 pp., $19.95. Reviewed by A.A. den Otter, Memorial University of Newfoundland, St. John's, NF

In 1944 a poll taken in Vancouver and Kitchener revealed that what Canadians desired most after the war's end were material things like refrigerators, cars, and suburban homes. Despite our constant complaints, we know that this dream of affluence has been amply fulfilled. Indeed, in the years from the end of the world war to today, Canada has experienced almost uninterrupted economic prosperity.

Economic growth and progress is the primary focus of **Canada Since 1945,** an excellent survey of modern Canada written by three eminent Canadian historians. The prosperity which Canada enjoyed after the war transformed a relatively simple, rural society into a complex, urban nation. It also spurred the growth of governments as both federal and provincial administrators sought to alleviate the country's social and cultural problems with massive infusions of money.

While Canadians of late may have come to distrust somewhat the massive state intervention in the economy, in social and cultural affairs, they have become too dependent upon the government's largesse to dismantle the elaborate machinery.

Given the emphasis on economic development, it comes as no surprise that the authors are advocates of economic growth. Although they deplore the nasty side-effects of the affluent society, they nevertheless argue that prosperity has freed many from poverty and that it will foster the arts and pay for pollution curbs. A dynamic economy will also kindle the technological innovations needed for still further progress. In keeping with this thought, the authors also vigorously attack Canadian economic nationalism.

Ironically, however, they substitute another form of nationalism, namely centralism. Writing their history from an Ottawa point of view, they deplore the decentralization tendencies of recent years, adulating instead the St. Laurent-Pearson years of ever increasing federal intervention in all aspects of society. The lack of regional awareness is the most serious flaw in an otherwise superb history of modern Canada.

Economics

Family finances

Kids & Cash: Teaching Them How to Manage the Shrinking dollar! Ken Davis and Tom Taylor, Bantam Books, 1981; pb., 309 pp. Reviewed by Barbara Hudspith, Hamilton, ON

Kids and Cash presents "a set of working guidelines that parents can use in the many areas of raising kids that involve money." It has both short and long term objectives in mind: to eliminate hassles and conflicts over money and ultimately, to prepare children for responsible adulthood. Most of the anecdotal family problems that the book presents and attempts to solve, will be familiar to any parent and particularly to parents of older children who are beginning to experience peer pressure.

"But Mom," Billy, age 12, is complaining, "you know my old bike can't be fixed, and I don't have one single friend who doesn't have a ten-speed."

"I've told you before, your dad has told you, too — we can't afford $150 right now for a bike. You'll just have to wait."

Sound familiar?

Kids and Cash is by no means the final word on the ethics of the capitalistic system nor does it pretend to be. It encourages parents to be open with children about the family finances, to explain the economic system (taxation, inflation) in simple terms and to encourage youngsters to earn their own money.

Eight chapters are directed at young people who are frustrated at being too young and inexperienced to enter the job market. These chapters are rich with creative ideas on how to start your own small business and gives guidelines on everything from mowing lawns to smoking fish and putting on magic shows.

Parents are encouraged to give their offspring a fixed and reasonable allowance, not as a means of manipulating the child into good behaviour but rather as a teaching tool to lead them into responsible decision making. If they blow it all on candy, it will take a whole lot longer to save up for that ten-speed.

The only negative feature of this helpful little book is its emphasis on successful American millionaires. They all started out as precocious children, it seems, who began by selling lemonade and went on to direct multinational corporations!

History

The suffering church in Iran

The Hard Awakening, H.B. Dehqani-Tafti, The Seabury Press/McGraw-Hill Ryerson, 1981; hc., 116 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The author, a native of Iran, is the first bishop of the the tiny indigenous Episcopal Church of Iran, a position he has held since 1961. Now living in exile in England, he has written this moving account of his personal suffering, his son's martyrdom, the long series of violent incidents aimed at church members and property. The bishop has included a well-researched history of Christian missions in Iran and a description of his own church's word and deed ministries.

This book provides the reader with a better understanding of the soul of the Iranian people, the political and religious tensions with their backgrounds, and the events that led to the downfall of the Shah.

Rev. Dehqani-Tafti has personally met the Shah. He describes the late Iranian ruler as "a man of piercing intelligence, anxious to make an impression, expecially on expatriates, but not endowed with the rare gifts of humility and wisdom, which after all are very much interrelated." The Bishop welcomed the revolution. He thought that with it the new dawn of political freedom had finally come. "But," he writes, "it was not long before we found that we had exchanged one form of oppression for another even more severe."

The bishop accuses Khomeini of committing crimes against Islam. He charges that religious judges do not act in accordance with Islamic justice and with Shari's law. Rev. Dehqani-Tafti, his family and his church suffered greatly on account of Khomeini's fanatical regime. However, the bishop's spirit of Christian forgiveness, and his ability to accept the cruel fate of his son, are beautiful testimonies to the power of the Holy Spirit and the reality of the cross of Jesus Christ.

This book is a valuable, personal and gripping story of the suffering church in Khomeini's Iran. Excellent reading!

Biography

Hope for inmates

Hopeless? Never! Kay Golbeck with Irene Burk Harrell, G.R. Welch, 1981; cloth, 147 pp. Reviewed by Jan Yeaman, Salem Christian Counseling, Willowdale, ON

"God raised Kay Golbeck up from the dying room of St. Joseph's Hospital in Toronto ... for a very special purpose." Miss Golbeck tells us that purpose as she enthusiastically relates how God is sovereign — even at the State Industrial Farm for Women in Goochland, Virginia. Serving as Goochland's first Chaplain, Miss Golbeck slowly and prayerfully set about to turn the prison around through her efforts with individual prisoners.

Hopeless? Never! is an encouraging book, sharply focussing the reader on the power of prayer and the unfailing faithfulness of God.

Miss Golbeck concludes, "And my heard was bursting with it (joy), too, knowing that if God could use a scrap of silk as a token of his love to begin to transform such a hopeless person as Barbara from a vessel of hate and ugliness into an instrument of his peace, then surely there is hope for all the world."

An attractive gift book.

Literature

Writing for Canada

A George Woodcock Reader, edited and with an introduction by Doug Fetherling, Deneau & Greenberg, 1980; pb., 238 pp., $10.95. Reviewed by A.A. den Otter, Memorial University of Newfoundland, St. John's, NF

George Woodcock is one of Canada's most prolific and versatile writers. Author of nearly 100 books and numerous articles, his interests range from sociology through history and biography to literature and poetry. All of this material is thoughtfully and skillfully presented and held together by a single thread, the anarchistic belief that man-made institutions threaten human dignity and freedom

A George Woodcock Reader samples the author's craft and erudition. My favourite selections are the essays on Gabriel Dumont, the English Hymn, the Tyranny of the Clock, and the two studies of George Orwell. But, Woodcock writes equally well on literature in the 1930s, some autobiography, Canadian culture and society, or on travel to the Khyber Pass.

The collection also includes some of Woodcock's poetry. In other words, **The Reader** is an introduction and invitation to the work of George Woodcock. His book on Gabrielle Dumont, for example, is highly recommended.

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